Miss Elizabeth Kuykendall '48

Was received into the Society

OF THE

CHILDREN OF MARY

Rev. Walter Quinn, C.M.
Director.

Sister Helen
Directress.

Yvonne Farron '46
President.

MANUAL

OF THE

CHILDREN OF MARY

FOR THE USE OF THE

SCHOOLS AND ASYLUMS

DIRECTED BY THE

DAUGHTERS OF CHARITY

NEW EDITION

REVISED AND ENLARGED

Translated from the French

MARILLAC SEMINARY
NORMANDY, MO.
1917

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MY VERY DEAR CHILDREN:

I offer you to-day, a proof of my solicitude in presenting you this new Manual enlarged and carefully arranged. Its contents will, I hope, afford substantial nourishment for your souls, and strengthen you in the practice of those virtues so earnestly recommended to you.

May this little book which you receive on your admission into the great family of Mary Immaculate, become in your hands, dear Children, a preservative against the dangers that surround you; may the rules and statutes it contains be a shield to defend you; may the counsels it offers render you victorious over your spiritual enemies; and may the life of union with Jesus and Mary, which it inculcates, constitute your joy and consolation here on earth, and be the pledge of your eternal happiness.

Treasure it, then, carefully, my dear Children, with the twofold sentiment of affection and respect, regarding it as the gift of the Blessed Virgin, who wishes to render you worthy of being called her children.

Reflect, also, upon the gratitude that you owe your august Mother for the benefits she daily bestows upon you; forget not that it is Mary who sends you through me, those edifying Annals, the contents of which should reanimate your fervor, and this new Manual, so well calculated to make you pursue more earnestly the path of virtue.

Manifest by an ever increasing regularity, the pious sentiments that animate your hearts, and shed always around you the perfume of good example. Thus you will gain the hearts of others to the love and service of your holy Mother, and thereby prove your gratitude for her favors.

Your devoted servant,

ETIENNE,

Sup. Gen. of the Congregation of the Mission and of the Company of the Daughters of Charity.

Paris, Feast of the Annunciation of the Blessed Virgin, 1869.

Notice

To respond to the numerous appeals made to us, we have had the intention for some time past, of revising the Manual of the Children of Mary, prepared for their use twenty years ago, and at length we are happy to realize this desire.

The Associations for externs, although not dated from the beginning, have, to our great consolation, considerably increased. These new associates have need of more detailed and explicit counsels than the members of the intern Associations, who find a powerful means to form themselves to virtue in the peaceful and regular routine of their daily life.

We have made in this new work a different disposition of the matter contained in the former edition of the Manual, arranging with care those subjects that are more closely connected, dwelling in detail, on the obligations of the Children of Mary, on the statutes of their Association, on the advantages it offers to its members, and on the love which it claims in return.

New meditations for a retreat of five days, and for a novena preparatory to the Feast of

the Immaculate Conception, are herein offered to our dear Children of Mary; not that previous ones were defective, but because the present ones have been written especially for their use, and better suit their age, their minds, and the wants of their hearts.

Lastly, we give you a more precise version of the Church Office, following the Roman rite, now generally adopted throughout the Catholic world.

We place this new work which should be your guide, your instructor, and your friend, under the protection of the Blessed Virgin, in whose honor we have revised it, hoping that her Children will draw therefrom all the spiritual profit we have desired to procure for their precious souls; that they will be docile to the counsels it contains, and will form in themselves the regular and interior life which should animate the true Child of Mary.

Paris, Feast of the Annunciation of the Blessed Virgin, 1869.

MANUAL

OF THE

CHILDREN OF MARY

PART FIRST

Origin and End of the Association of the Children of Mary

Its Statutes and Assemblies

CHAPTER I.

Origin and End of the Association

THERE is a period of our lives, in which the mind is more readily and vividly influenced, and for this reason the impressions made are more durable; this happy period so worthy of interest is the time of childhood and youth. Our Lord himself deigned to favor this stage of man's existence with peculiar benedictions. We see this divine Saviour affectionately caressing little children, and promising the Kingdom of Heaven to such as resemble them; His well-beloved disciple, the pure and chaste Saint John, was the youngest of the Apostles, and to him Jesus, from the cross con-

fided His holy Mother, that he might be her comfort, her support, her second son, and the representative of all mankind adopted by Mary.

And yet, despite the Divine predilection, to how many dangers and vicissitudes, is not this tender age exposed, either when the child is deprived of its parents, or when, on account of unfortunate circumstances, these parents cannot extend to their offspring the protecting care so necessary to them.

Each day we see examples of this; without going back to the time of St. Vincent, the glorious patron of infancy and youth, we have under our eyes manifest proofs of the urgent necessity that exists at present, of taking every means to secure the proper education of children.

This daily experience gave rise to the idea of establishing asylums which, under the name of industrial schools, should receive the little girl at five or six years of age, and restore her to her family, or to society, if she be an orphan, when she has learned to comport herself according to the guiding laws of religion and of sound morality, and when she can maintain herself by the efforts of honest industry.

These asylums for the protection of the young were first opened in Paris, and con-

fided to the Daughters of St. Vincent de Paul, the modern Apostle of divine charity, who still continue to relieve human misery in all its forms, but particularly in that of destitute and abandoned childhood.

During the past twenty years the number of industrial schools has considerably increased, not only in France, but also in foreign countries, and they have attained, at the present time, a truly astonishing development.

But to give the education of the young girl a solid and durable foundation, to inculcate from her earliest years, just and permanent ideas; to make her awakening intellect realize the great difference that exists between truth and error, good and evil, vice and virtue, we must call religion to our aid, since it alone can afford us efficacious assistance in our efforts to enlighten the mind and form the heart.

The Sisters employed in the asylums understood well, that with all their solicitude it was a most difficult, if not an impossible task, to reform imperious natures, ill-directed from the beginning, knowing no law but that of force, and irritated when this force was employed. It would be desirable to work on their affections, but in how few cases could this be done efficaciously! The number of sensitive, loving

souls, of those naturally good, is very small, and often forms only an exception.

To excite emulation a means was earnestly sought, which, being energetic and durable, might correct the natural levity of children, and dispose them to the true and constant practice of virtue, from the motive of duty and the love of God.

Ardent prayers were addressed to Heaven that this means, so much desired, might be found; the Blessed Virgin was invoked. Fervent souls who delight to call themselves her Daughters, implored her assistance, and confided to her maternal heart the direction of these children.

The Immaculate Mary, who, like her divine Son, cherishes so tenderly the young and helpless, above all, those who have no longer a mother upon earth, responded to this urgent appeal. She inspired the Sisters to consecrate their pupils to her, and to place in her full confidence for the realization of their holy desires. Before long there was found in every classroom, a statue or a picture of the august Mary, then little associations were formed in her honor.

Devotion to the Blessed Virgin, has in general, a great ascendency over the mind of a young girl; naturally timid, she dares not always address herself to God, her

Sovereign Lord, with all that confidence and openness of heart, of which the child has need to make known her wants or express her desires. She acknowledges that He is good, merciful, and perfect; but she feels at the same time, that He is great, powerful, and terrible in His justice; it may even happen that the undeveloped intellect of this young soul will be deterred and overwhelmed by the thought of the Divine Majesty. She fears, but as yet, she knows not how to love.

But if near this King of kings, this Lord of lords, this Sovereign Master of Heaven and earth, she is shown a sweet and ravishing countenance, always smiling, and never threatening; if she is told that this Queen of grace receives with tenderness all who address themselves to her, the child, reassured, throws herself with confidence into the arms of this good and tender Virgin, whom she calls her Mother. Full of confidence and joy she draws near to God, led and supported by her benign Mediatrix. Moreover, a love thus formed will be permanent, for the child will have followed the path by excellence, the royal way of the saints: *she will have gone to Jesus through Mary.*

The first attempts at forming the Association produced the most consoling results.

Only those pupils remarkable for piety, obedience and diligence were admitted. The privilege of membership was made the highest recompense, and before long, the majority of the children were ambitious to obtain it.

The first impulse given, renewed efforts were necessary to forward the good work, to maintain the fervor of this little flock of the elect, and to combat the inconstancy so natural to their tender age. The Sister Directresses spared no pains to attain this important, but difficult end, and the Blessed Virgin evidently took upon herself the duty of lightening their task.

No sooner was the little Association established in a school, than the conduct of the children changed decidedly for the better; and there were but few of the older pupils who, having failed to deserve this favor at the first reception, did not make every exertion to be admitted at the second, the little girls as yet too young to be Children of Mary, desired the title of Aspirants; thus the efforts of all tended to the same end.

The Blessed Virgin bestowed upon her Children, many favors besides good desires and simple resolutions to lead holy lives. Not one of the houses in which the Association had been established, but could re-

count traits of the special protection accorded by the Immaculate Mary to her dear Children. Here, it was a miraculous cure, there, an imminent danger from which a child had been wonderfully preserved; everywhere, extraordinary succor granted in their last hour to privileged souls, to aid them in the terrible passage, and procure them a holy death.

We have remarked on this subject, that the Blessed Virgin generally obtains for the associates and the aspirants who terminate their life in her love, the favor of dying on a day consecrated to her honor or on some feast of her Divine Son, our Lord Jesus Christ.

We could cite here many examples of Children of Mary, calmly breathing their last sigh in the arms of their heavenly Mother, and rejoicing to die that they might behold her for ever. But these details belong rather to the Annals: we limit ourselves to the mention of these facts, without entering into particulars, so as not to interrupt the history of the Association.

We have seen that this blessed family of which Mary is the Mother, had acquired a certain development; by degrees it assumed a regular form common to all the houses of Paris, in which city it had originated; thence it extended into the pro-

vinces, owing to the active and vigilant zeal of Rev. J. M. Aladel, its worthy Director, and his devoted colleagues; but as yet it had not an existence, recognized and approved by the Church.

The Blessed Virgin, satisfied with the fervor of her children, wished to enrich them with the spiritual treasures of which our Lord has made her the Dispensatrix, and she chose for her instruments three predestined souls, who understood her dignity and loved to propagate devotion to her; the Sovereign pontiff, Pius IX., Very Rev. J. B. Etienne, Superior General of the Congregation of the Mission, and Rev. J. M. Aladel, his assistant and Director of the Daughters of Charity. The first of these, the Supreme Pontiff who governs all Christians and leads them to God through the Immaculate Mary, granted in the name of Jesus Christ whom he represents, the favors which the second solicited; and the third charged himself with the distribution of these favors and the application of them to the Association of the Children of Mary.

Very Rev. J. B. Etienne, Superior General of the Congregation of the Mission and of the Daughters of Charity, being at Rome in the month of June, 1847, and filled with the impressions that he had received in the

midst of the assemblies of the Association over which he had so frequently presided, desired to obtain for it a canonical and regular existence. To effect this he solicited from his Holiness Pius IX., an approbation which was readily granted to a work already known and worthy of so high an interest.

At the audience with which he was honored June 20, 1847, Very Rev. J. B. Etienne requested the following faculties:

1 ——

2. *The power of establishing in the schools of children directed by the Daughters of Charity, a pious Society, under the title of the Immaculate Conception of the Most Holy Virgin, with all the indulgences granted to the Congregation of the Blessed Virgin, established at Rome for the students of the Society of Jesus.*

June 20, 1847.

We willingly grant the desired faculties. We grant the second in perpetuity.

2 PIUS P. P. IX.

Three years later, the Sovereign Pontiff graciously extended the same favor to all the houses of the Priests of the Mission, and to the young boys under the charge of the Daughters of Charity, as may be seen by the translation of the two indults here inserted:

"Most Holy Father:

"The Superior General of the Congregation of the Mission earnestly entreats your Holiness to grant to the Priests of the Congregation of the Mission, the power of erecting in the Colleges and Schools where said Priests educate young men and boys, the Congregation of the Immaculate Conception of the Blessed Virgin Mary, and to communicate to it all the indulgences, plenary and partial, enjoyed by the Congregation for young men established at Rome by the Fathers of the Society of Jesus."

FROM THE AUDIENCE OF THE HOLY FATHER:

"Our Most Holy Father Pope Pius IX., grants in his clemency an indult, by virtue of which, the Superior of the Congregation of the Mission, may delegate to an Ordinary the power to erect in the Churches of his diocese, the pious Congregation of the Immaculate Conception of the Blessed Virgin Mary, and communi-

cate to it all the indulgences granted to the Congregation of the same name established in the city of Rome. The present letters have a value in perpetuity, without any dispatch of Brief, on condition that the other prescriptions be observed according to the Constitution of Clement VIII., given at Rome, in the basilica of St. Peter, December 7, 1604, which commences thus: *Quœcumque a Sede Apostolica*, etc.

"Given at Rome, to the Secretary of the Sacred Congregation of Indulgences, July 19, 1850.

(Signed) "CARD. ASQUINI."

"MOST HOLY FATHER:

"The Superior General of the Congregation of the Mission and of the Daughters of Charity, humbly entreats your Holiness to extend to the little boys confided to the care of the Daughters of Charity, the indulgences which your goodness has granted to the Congregation of the Immaculate Conception of the Blessed Virgin Mary established in favor of the young girls committed to the care of the same Daughters of Charity."

FROM THE AUDIENCE OF THE MOST HOLY FATHER:

"Our Most Holy Father, Pope Pius IX., in his clemency, extends to the little boys named in the petition, the benefit of the indulgences already granted, in the manner mentioned in said petition, to the pious Congregation established for young girls, under the invocation of the Immaculate Conception of the Blessed Virgin Mary, so that the boys may gain the same indulgences, provided they faithfully fulfil the conditions prescribed. The present letter has value in perpetuity, without any dispatch of Brief.

"Given at Rome to the Secretary of the Congregation of Indulgences, July 19, 1850.

(Signed) "CARD. ASQUINI."

The Association of the Children of Mary, thus authentically approved, rich in numerous indulgences, needed a director, faithful and vigilant, who would bestow upon it daily care. Mary was mindful of this, and confided the ministry to her worthy and devoted servant, Rev. J. M. Aladel, who, assisted by his colaborers, the Priests of the Mission, acquitted himself of the task with all the zeal that characterized his efforts to procure the glory of his heavenly Queen and sovereign Mistress.

Thanks to his unwearying ardor, and careful solicitude the Association became widely extended in a short time; the increase of members continues, and at the present day it realizes the parable of the mustard seed, having become a great tree, sheltering under its widespreading foliage birds of every clime.

The Association happily established, required a code of wise regulations to secure its permanence. Rev. J. M. Aladel understood this from the first; and no sooner was the approbation obtained than he set himself to the task of drawing up such rules as would give the Society a regular mode of existence. The result of his labors soon appeared in the Manual of the Children of Mary, a book, which for many years past, has been given to each member at reception into the Association.

The branches of this young tree, becoming more numerous and extensive, the necessity of revising the Manual became evident.

May the new edition excite to more solid fervor the faithful associates who receive it; may the work contribute to the glory of Mary, our sweet and good Mother, may it cause her to be better known and loved, and thus procure to Jesus more profound adoration and more ardent love, by

the means He Himself established, when from the height of the cross, He gave us the Blessed Virgin for our Mother.

Let the numerous army of Children of the august Mother of God rejoice to see the dawn of that day when the Queen of Virgins will show herself ready to bestow upon them new pledges of her predilection, and let them carefully profit by all these precious means of advancing in the knowledge and love of their Blessed Mother.

The holy Precursor said of himself in announcing the Messiah, that he was but a *voice preparing the way of the Lord;* in like manner, those who write for you, dear Children of Mary, are but a voice, an instrument. It is the Sacred Heart of Mary, your Mother, that uses them to convey what she would impart to you. We ask but one thing, and you will aid us to obtain it, namely, that we may be always her faithful auxiliaries, too happy to serve and glorify her.

O Immaculate Mary, accept this simple homage which our devoted and grateful hearts tender thee; take this book, and give it thyself to those whom thou wilt receive as thy children. Animate each word with thy spirit, and grant that through thy powerful intercession, it may

penetrate the hearts that belong to thee, and impregnate them with the sweet perfume of innocence, and a tender devotion to thee and thy divine Son.

CHAPTER II.

Of the Establishment of the Association of the Children of Mary in a School or an Asylum.

When a house directed by the Daughters of Charity possesses all the necessary elements for forming an Association of the Children of Mary, every effort must be made to establish it.

It has been clearly demonstrated that the erection of this Association is a special grace obtained by Mary, a most efficacious means to attract her favors, and an active stimulus to the children in doing good. Not to profit by an assistance so powerful, so pure, and so conformed to the spirit of true charity, would evidently be an abuse of grace, a deplorable negligence, which would withdraw from us those looks, so full of mercy and complacence, which Mary deigns to cast upon those places where devotion to her is held in honor.[1]

[1] *We are aware that particular circumstances may prevent the establishment of this desira-*

This as well as every good work tending to procure the glory of God and the salvation of souls must meet difficulties, must be prepared to support them with patience, above all in certain localities, where the anti-Christian spirit openly opposes every religious practice; where the demon, irreconcilable enemy of the ever Blessed Virgin, excites against her honor the most flagrant hostilities; where the decided aversion of parents, the levity of pupils, the general opposition of the people, oppose the formation of the Association.

But if the task be painful, is it not proportionately glorious? Could a sweeter happiness be desired than that of procuring public homage to Mary, in a place where devotion to her is scarcely known? The Sisters who, after a long series of painful efforts, of fruitless entreaties, succeed by dint of perseverance in establishing the Association, must experience something of

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ble work, or at least, defer its accomplishment. Certain houses may find it impossible to follow the impulse of their good will; but in this case, the Blessed Virgin will be mindful of their intention and supply the want by other means. She may even permit such delays, to excite more earnest desires which she will be pleased, sooner or later, to crown with success.

the heavenly joy that inundates the soul of the missionary, when, braving all dangers, he at length plants the cross in the midst of an idolatrous nation.

In the heart of France, and in all other parts of Europe, in America, in China, or the Indies, the Daughter of Charity may consider herself a missionary, for the spirit of evil is spread abroad over the whole earth; everywhere she can snatch souls from bondage to offer them to Jesus through Mary. Therefore, unless its formation is totally impossible, let the Association be established in every house, and before long all will enjoy its consoling fruits.

But if unbounded confidence in Mary, a lively and courageous faith, a burning zeal for the salvation of souls, are necessary on the part of the Superioress and the teachers, the children in their turn must bring good and generous dispositions; for the Blessed Virgin will not accept slothful and ill-prepared hearts. The Sisters cannot make them holy unless they co-operate in the work of their improvement; each one is obliged to labor for his own salvation; for as St. Augustine says: *God who made us without us, will not save us without us.*

What are, then, the dispositions required in the members who are to form this Association?

We shall distinguish three principal ones:

1. That they desire to become Children of Mary. 2. That they ask this favor. 3. That they prove by their endeavors to become pious, and by the faithful accomplishment of their duties in general that they wish to render themselves worthy of a special consecration to the Blessed Virgin.

And first, the desire.

The Sisters will assemble the children and make known to them the end of the Association, its obligations and advantages. When they have tried to make them understand the perfection which the Blessed Virgin demands of her children, when they have done all that depends on them to inspire these young souls with a high appreciation of the proposed Association, then outward efforts should cease; they must pray and wait. Let them imitate the husbandman who, having deposited his seed in the earth, waits for the harvest time, and begs God to bless his labors. Between these two periods, the seedtime and harvest, there are many changes of weather, and often severe storms; but if he is a good Christian, the laborer is not discouraged; he knows that God never fails to help those who believe and hope in him.

From time to time he visits his field, to see if the seed has sprung up. In like manner do the prudent Directresses, who have sowed the seed of devotion to Mary in the field of the divine Father of the family. They examine if the young plant begins to appear; if their recommendations have produced good results; if the conversations of their young charges manifest piety, holy desires, a greater love of virtue than before. If so let them bless God, but they must not yet proceed to action, for the children have scarcely attained the first requisite disposition. They should continue to pray and wait; only from time to time, during instruction or in private advice, they will say a word of the Association, to show their pupils that they have not forgotten their project.

It is now the children's turn to act; the seed has been planted in their hearts; it is their duty to retain it, to nourish it, and render it productive: these hearts like to the soil of the husbandman, will either be sterile, or will produce fruit a hundredfold.

The first condition for obtaining a grace, is to desire it. If we experience no desire for a favor, as virtue, or any gift whatsoever, how can we expect the effusions of the Divine liberality? But the simple desire is

not sufficient. *Hell*, they tell us, *is filled with good desires.* We must ask, ask with earnestness, and strive to obtain.

It is sometimes easier to desire a thing than to ask it, particularly, to ask openly; for example, in the case of young girls living in a place where the people have no love for religious practices. These children are aware that their parents think they do a great deal when they acquit themselves of the indispensable obligations of religion; they must even suffer something to procure this liberty, and they hesitate to solicit the favor of being received Children of Mary, fearing they will not have the courage to endure the railleries and little persecutions which they are sure to draw upon themselves by taking such a step.

Nevertheless, it is absolutely necessary that these dear children be most positive and determined in making their demand for admission; they are not to be urged thereto, for it is essential that they enter of their own free will into this holy militia, so as to be able courageously to *fight the good fight.*

When the request for admission (often a consequence of the mere knowledge of the Association) has been made, it is necessary to defer the reception, so as to prove with

more certainty the good dispositions of the applicants, and to ascertain if they have truly resolved to practice the virtues of which their Blessed Mother has given them the example.

After a specified time of trial, which ordinarily lasts some months, the Superioress takes the usual steps for establishing the Association of the Children of Mary, and first secures the charitable coöperation of a Director, who should be either the pastor of the parish, or some other worthy priest approved by him. When this essential condition is fulfilled, let her write to the Mother House at Paris to obtain a patent from the Superior General who has received from the Holy Father, the right to dispense the Indulgences of which the court of Rome has made him the depositary, in behalf of the Association.

This patent must be submitted to the inspection of the Bishop's Secretary, then be affixed to the head of the register destined to receive the account of the erection of the Association, of the monthly assemblies, the process verbal of receptions and elections, in fine, all that relates to the Society, as well as the record of any circumstance worthy of note connected therewith.

From this register the Directress, or, with

her advice, the Secretary, will extract every year such facts as may furnish useful matter for the Annals. We hope there is not a house which will not soon be able to contribute its share of edifying material to this end.

The numerous families of the Children of Mary should hold frequent correspondence with the Mother House at Paris, so that it may supply the wants of each one, after having submitted them to the attention of the Director General. The authorities residing at this central point should be well informed of the good or evil in the Association, of its success or its losses, either in the moral or material order.

Having complied with all the conditions, the next step is to proceed to the erection of the Association.

The Director and the Sisters will select from among the young girls those who have made the greatest efforts to attain the required disposition; and admit them to a first reception under the title of Aspirants. It may be expedient, for reasons known to the Director and the Directress, to give at once to these pupils the title and the Medal of Children of Mary, but this is exceptional, and the choice must be still more strict and cautious. It is of the utmost importance to establish the Association on the most solid

basis, that the first Children of Mary be models of piety, virtue, and regularity, otherwise, the Association would fail to accomplish its end, since it would not be productive of good, or tend to the increase of love for the Blessed Virgin.

The ceremony on the day fixed for the first reception, shall be performed with all possible solemnity, following the directions indicated in the chapter devoted to this subject (Ch. II., Part I.); as also that of the election of the Council, which has likewise its special chapter. (Ch. VII., Part I.)

CHAPTER III.

Statutes of the Association

That a consolidated body may have unity of action, it needs laws to direct, and officers to govern the whole. Order, essential to duration, is one of the conditions which the Creator has given to His works, and Mary desires that her new family share in this advantage.

The present chapter will give the code, as it is called in the language of government, which regulates the exterior actions of the Association, the following chapter will make known the conditions of admission, or in other words, the moral rule by which the

members should be governed. The Children of Mary will hold these two Chapters in particular veneration.

The Blessed Virgin gives a rule which will lead safely through this life and conduct to Heaven.

Our nature is inconstant, hence it is earnestly recommended to each Child of Mary, to engrave these rules upon her heart, by frequently reading them, and each time she reads them let her repeat to herself: it is Mary who speaks to me. Oh, how faithful I should be!

ART. 1. The Association of the Children of Mary is canonically and regularly established with the approbation of the Sovereign Pontiff Pius IX., under the title of Association of the Immaculate Conception of the Blessed Virgin Mary.

ART. 2. It is the honor and glory of the Associates; 1. To be entirely devoted to Mary, to consecrate to this dear Mother all the thoughts, words, and actions of each day, that she may present them to Jesus Christ. 2. To do all in their power to extend devotion to the Blessed Virgin and to gain hearts to her love.

ART. 3. The festival of the Immaculate Conception is the Patronal feast of the Society. It must be celebrated in each branch of the Association with all possible solem-

nity on December eighth, or during the octave, and on the occasion all the Children of Mary will renew their consecration, and offer their hearts to their Immaculate Mother purified from every stain of sin. They shall consider this act as a sacred duty, and also as their highest privilege and happiness.

ART. 4. All the other festivals of the Blessed Virgin shall be celebrated by the Association. It will have a secondary Patron, chosen by the council at its first assembly; either Saint Joseph, the holy Spouse of Mary, who knew so well the secrets of the hidden life of Jesus and Mary; Saint John the cherished disciple of his divine Master, and the favored child given by Jesus to His Blessed Mother from the Cross; again, Saint Vincent, the friend of poor children, and the Founder of the Community of the Daughters of Charity; or, in fine, one of the principal patrons of the place in which they live. They will request the Director General to confirm the day they have selected for the celebration of the feast.

ART. 5. The Association is composed of Children of Mary and Aspirants. The former by their piety and zeal should aid the latter to deserve the favor of being admitted to the membership of the Society.

ART. 6. A framed register containing the names of the Children of Mary in the order of reception, shall be placed in the chapel of the Association, and also a similar one, but less ornamented, containing the names of the Aspirants. In houses where the Association is numerous, it is proposed to have two other framed registers, the first bearing the names of such of the members as have entered religious Communities, or established themselves in the world, facts which will be designated by a mark affixed to each name; the second, the names of those who have died, and the date of their decease.

ART. 7. No one can be received either as an Aspirant, or a Child of Mary, unless she possesses the qualifications pointed out in the chapter on admission.

ART. 8. The Association shall be governed 1. By a Director who should be a priest; 2. By a Directress, who is always the Superioress of the house; 3. By a Sub-Directress who is ordinarily the class teacher, but another Sister may be appointed in her place by the Superioress; 4. By a President; 5. By two Assistants; 6. By Councillors, the number being increased, or diminished even to one, according to the number of Associates.

ART. 9. The President, Assistants, and Councillors, shall be chosen by the votes of

the Children of Mary in the manner indicated in the chapter on elections.

ART. 10. An Assembly composed of the Director, the Directress, the Sub-Directress, the President, the Assistants, and the Councillors, shall form the Council of the Association, wherein will be decided all cases of admission, exclusion, admonitions to be given, particular measures to be taken, in fine, all the important business of the Society. The Director will always preside thereat, assisted by the Directress or the Sub-Directress; the presence of one half of the other members is necessary to hold the Council. In the absence of the Director no matter of weight shall be decided, unless he has previously declared his assent.

ART. 11. The Council shall assemble once every month, and oftener if necessary.

ART. 12. The Council distributes the subordinate offices of the Society, namely Secretary, Treasurer, Sacristan, Librarian, Reader, etc. Only members of the Council can be admitted to the offices of Treasurer and Secretary.

ART. 13. When a President is to be elected the Director in concert with the Council, will propose two candidates, chosen by the members of said Council by a plurality of votes.

ART. 14. When a Child of Mary has merited an admonition, the Council will request it to be given by the President, who will acquit herself of so delicate a charge with that spirit of meekness and charity which should distinguish her among her companions. If the Child of Mary does not correct after this first admonition, the Council will cause her to be reprimanded a second time by one of its members; and in case of a notable fault or a continued negligence, it may even impose a penance, such as depriving the child for one or two days of her ribbon and Medal, or requiring her to make reparation by reading aloud the act for this purpose, given in the Chapter of the formulas of prayers (Chap. II, part I.) or any similar mortification.

ART. 15. If in fine, an Associate has committed a grievous fault, one that has caused scandal, the Council, after sufficient deliberation, will proceed to her expulsion.

The Association of the Children of Mary, if fervent and regular, will receive its life and vigor from heaven, rather than from earth, which it will consider only as a resting place, whence it should elevate itself by faith, hope, and love, even to the throne of its Blessed Mother and Directress, who wishes to conduct it herself and

to animate it with the spirit of our Lord Jesus Christ.

CHAPTER IV

Of the Admission of the Children of Mary into the Association and the dispositions necessary in the Associates

When the Holy Spirit inspires a Christian child with the desire to consecrate herself to Mary, to assume the livery of this spotless Queen, let this child rejoice, and sing a canticle of gratitude, for the signal favor, the grace of predilection which the Holy Virgin has procured her; God wishes to give this soul a degree of the love that He has bestowed upon the Mother of His divine choice; and the Blessed Virgin casting a look of clemency on her privileged client, says to her *Flee and come!*

Flee! but from what shall the child of Mary flee?

Come! but whither shall the young girl direct her steps?

What must she avoid? All that could destroy the resemblance that ought to exist between a mother and her child, either in the interior or exterior, either in habits or inclination.

Mary is pure and immaculate; her child must carefully avoid all that would sully her imagination, her senses, or her heart; that is to say, every thought, word, or action not perfectly consistent with the purity of divine love. This is the first object of flight.

Secondly, Mary was ever silently recollected, especially during the time of her holy youth, which she passed in the temple of the Lord. With what earnestness this holy Virgin followed the rule established for the young Jewish maidens, who, like precious flowers, grew up within the sacred enclosure, to offer to the Lord the perfume of their service and adoration. An humble and hidden life; a life of regularity and obedience, a life wholly pure and upright, animated with a respectful veneration for authority, since it comes from God; a life of tender, constant, and active love for God. She applied herself to study and to work, ever mindful of the presence of God, and her heart united to Him by prayer.

To draw near to her Blessed Mother and to resemble her, the Child of Mary must fly dissipation, negligence and sloth, without this, she will never be able to obey her call.

The second object of flight, includes what-

ever is opposed to recollection and the spirit of prayer.

To remove every obstacle that would hinder her union with God, Mary withdrew from the world; she trod under foot its attractions, and entertained a sovereign contempt for its spirit; moreover, she possessed infused grace, an inclination for every virtue, a horror for sin, freedom from concupiscence; in a word she had no sympathies with the things of earth, her aspirations were all heavenly. But to ensure her fidelity and to give example, she concealed the gifts of God.

To resemble her Immaculate Mother and to deserve her title the Child of Mary must fly from the spirit of the world which sometimes glides into the most regular houses in the train of a new companion; fly from the levity that attends this miserable spirit, the self-sufficiency that it gives, the relaxation of discipline that it produces, and all the evils of which it is the source.

The third object of flight is, then, the spirit of the world, in a word, to renounce the devil, his pomps, and his works, as was promised in Baptism, and come.

Come O Child of Mary, follow your Mother who will teach you what she requires; *come*, contemplate her in her holy infancy surrounded with the perfume of in-

nocence, candor and sweetness, and learn thereby to purify your heart from attachments too natural, and from every sentiment that is not conformed to charity, for Mary is the Mother of Jesus who said: Love one another as I have loved you.

Come, follow her in the journey she made from Nazareth to Jerusalem, when at the age of three, she offered herself to God, and consider the love and generosity of her sacrifice.

The child who has heard the celestial voice of Mary and has responded to the invitation *Flee, Come*, may advance with all confidence, for the holy Virgin has already received her, and she will smooth all the difficulties that lie in her way.

As teachers cannot always read the hearts of their pupils, because many children from timidity are not able to make themselves perfectly known; or, must we say it, there are artful souls who deceive both the Director and the Directress, it is essential to require certain exterior conditions which should never be infringed but in rare and exceptional cases, and always with the advice of the Director and the Directress.

To be received into the number of Aspirants, it is necessary

1. To be at least ten years of age.

2. To have spent at least three months in the house.

3. To evince great devotion to the Blessed Virgin, to be correct in deportment, so that there may exist a well-grounded hope that the Aspirant will, by the assistance of grace, become a model of virtue.

4. To present request for admission to the President, after having obtained the consent of the teachers generally.

The Aspirants cannot be admitted until after a trial of three months. No trial can last longer than a year. If at the end of a year an Aspirant has not merited by her continued efforts and progress in virtue, to be admitted among the Children of Mary, she shall no longer remain in the Society, but will be deprived of the green ribbon and Medal; neither can she be received again as an Aspirant until after an interval of three months.

In order to be received into the number of the Children of Mary, the following conditions are necessary:

1. To have made first Communion.

2. To have been an Aspirant at least three months.

3. To join to an exemplary deportment

the desire of attaining an ardent love of God and great devotion to the Blessed Virgin.

4. To have the permission of the Director or of the Directress and of the teachers generally.

5. To make request for admission to the President who will communicate it to the council.

There will be two general receptions of the Children of Mary—one on the feast of the Immaculate Conception, the other at the end of the month of May. For very particular reasons there may be extraordinary receptions.

Aspirants may be received on any feast of the Blessed Virgin which may coincide with the day of the monthly assembly.

The Children of Mary and the Aspirants will wear their respective Medals exteriorly and constantly.

On Sundays and Holydays of obligation the Children of Mary will wear a silver medal of the size of a quarter of a dollar, suspended by a ribbon of blue watered silk, one inch wide, and one and a half yards long, the ends crossed on the back and flowing two inches. For week days the ribbon will be of the same color, and a brass

medal, of the same form as the silver. The President will wear a wider ribbon than that worn by the other members.

The Aspirants wear a brass medal and green ribbon instead of the blue, but of the same width. The Director and the Directress should insist upon exterior uniformity as a visible proof of the general good spirit that animates the Society.

Once admitted to the Association, the Child of Mary should be more vigilant than ever over her thoughts, words, and actions, so as to preserve and perfect her good dispositions; this will require a constant attention. The perfection to which all Christians and especially the Children of Mary are called, is an earnest effort to become more and more like Jesus the divine Model.

Remember, dear Children, these words of Holy Scripture: *He who does not advance, goes back;* and these other words of our Lord: *He who gathereth not with me, scattereth.* Now to advance and to gather we must possess a holy activity, and be ever on the alert, so that the devil, who incessantly goes about seeking to devour us, may never find us unarmed. Your defense will be your title, Child of Mary; your trusty weapons, your Medal and Manual. But to use them efficaciously your heart must be

pure, free from affections that are not lawful, and subordinate to the love you owe to God and His Blessed Mother, so that prayer may be your habitual remedy when you feel your strength diminished and your will enfeebled.

Our Blessed Mother preserved inviolate during sixty-three years the more than angelic purity which she possessed in the sacred asylum of the Temple; imitate her as much as human weakness will allow, and let your Medal be as bright at the close of your life as when you received it.

CHAPTER V

Of the Exclusion of a Child of Mary from the Association

Though the Apostles lived with our Lord and were daily nourished with His grace and doctrine, there was found in the Sacred College a traitor; this traitor, Judas, separated himself from the society of the other apostles, and was replaced by a just man.

So great a fall may well cause us to mistrust ourselves, for who can flatter herself that she has received more graces than the apostate disciple? Where is there a so-

ciety more holy than that of which he was a member?

Though devoting a chapter to the subject of the exclusion of the Children of Mary, we trust the necessity of such a step may prove a rare occurrence. It is inserted in the Manual more as a preventive than as a necessary regulation, for we cannot suppose that any of the children who have had the happiness of being admitted into the Association will ever be so unfortunate as to lose the glorious title they have acquired.

Unfortunately we have sad examples to make us understand the depth of human misery, and therefore, to render the statutes complete, we necessarily speak of the possibility of exclusion.

To the Council which has decided the admission of the Associates, belongs also the power of expelling them; but for this two thirds of the votes are necessary, that is to say, four to six. Charity demands that the Council delay for a certain time before dismissing an Associate; therefore it is decreed that she be three times admonished before resort is had to the extreme measure of expulsion, unless the fault be of so grave a nature as to make her intercourse with her companions dangerous to their virtue or morals.

But when the members of the Council, and above all, the President, shall see a Child of Mary live in habitual negligence losing by degrees the fervor she manifested at her reception, these Associates should form a holy alliance of prayer to counteract the design of the devil, who wishes to snatch this soul from Mary. Prayer is so powerful that it may obtain for their tempted companion the grace of preservation. They should also redouble their charity and kindness in her regard, and thereby encourage the divine inspirations that urge her to repent. A novena to Saint Joseph will be an excellent means to procure the return of the wandering sheep, for the blessed Spouse of the most holy Virgin has no desire more ardent than that of preserving her children.

If notwithstanding the charitable efforts of her pious companions, the Child of Mary still continues wayward, they will resort to reprimands and public penances.

Art. 1. When an Associate shall have been for the third time warned of her fault without manifesting a tendency to correct, she shall receive a penance in presence of the Assembly, such as an obligation to make public reparation by the proper act, or be deprived for a time of the Medal.

ART. 2. Should she remain obstinate, the Council shall be assembled, the Director presiding, and her expulsion decided by the majority of votes, that is, by at least one more than half the members.

ART. 3. Expulsion is resorted to after the three aforesaid admonitions and the public penance in the following cases:

1. A formal resistance to the commands of the teachers, or an open contempt of their recommendations.

2. A notable and repeated injury inflicted on a companion indicating thereby an indulged antipathy.

3. Murmurs and a spirit of criticism against the teachers, the regulations of the house, or the Association.

4. Habitual dissipation, a constant violation of silence or any other rule of the house, notwithstanding the remonstrances that have been made to them on the subject.

5. Secret and forbidden intercourse either by conversation or writing.

6. The reading of dangerous books, or introducing them among the Associates.

7. Particular and exclusive friendships which disedify and weaken charity.

Besides these faults there may be others which demand an immediate expulsion, as

to give open and notorious scandal, in regard to the beautiful virtue of modesty; or a grave and public violation of any law of God or of the Church, unless these faults be followed by an immediate reparation and evident marks of sincere repentance.

ART. 4. When the Council has decided to expel a Child of Mary, the President must inform her of it, and the child will be deprived of her Medal by the Director or the Directress, in the presence of her assembled companions, in the Chapel of the Association. After this, she shall be earnestly recommended to the prayers of the Associates, who will immediately offer for her a *Pater* and *Ave*, and three times the invocation: *O Mary conceived* etc. Her name will be removed from both registers.

As a mark of general sorrow, the *Parce Domine* three times will substitute the usual canticles.

ART. 5. The Child of Mary who has been expelled cannot present herself anew for admission until after an interval of six months; and before being reinstated she must pass through the ordinary trial.

NOTE—*Should the Child of Mary give extraordinary marks of the sincerity of her repentance the time of trial may be abridged three months.*

CHAPTER VI

Of the Assemblies of the Association

Since God established His Church, that grand association destined to unite earth with heaven, pious assemblies for the public and solemn worship of the Most High have been held. The Israelites assembled to offer sacrifice to the Lord, and to sing psalms and canticles in His honor; later, the Jews failed not to repair to the Temple on appointed days for the same end. Our Lord Himself obeyed this custom, as did also His Blessed Mother and Saint Joseph. We know that when the Holy Ghost descended on the Apostles they were assembled in prayer.

The first Christians, our fathers in the faith, met together in churches, in private dwellings, even in the catacombs during the times of persecution; the Church has ever insisted on prayer made in common, because our Lord has said *Where there are two or three gathered in my Name, there am I in the midst of them.*

Daily for eighteen centuries, the Church has assembled her children with the inten-

tion of honoring God by commemorating some mystery of our Lord, and thanking Him for the graces bestowed on our Blessed Mother and the saints; thereby inciting the faithful to the practice of virtue, or to the imitation of their divine Model.

The Assemblies of Sunday, but especially the monthly Assembly, at which the Director presides, should be esteemed by you dear children as the most charming and desirable enjoyment of your life, and the sweet remembrance of one reunion should sustain you until the next. You should prefer these reunions to every other pleasure; for whatever may divert either mind or body is worthless contrasted with the joys of the soul, which cause it to soar without effort to its heavenly country, to unite itself to Jesus and to Mary Immaculate.

Routine in spiritual exercises must be greatly feared and carefully shunned. If a Child of Mary attends the Assemblies without relish or desire; if she goes to the chapel mechanically and through habit, she will not enjoy the sweetness of our Lord's presence, nor the delicious unction of Mary's smile.

A want of exactitude in attending the assemblies is not to be feared for the Children of the various establishments, since they

are not free to absent themselves; but, if they are content to be present only in body while their minds are wandering elsewhere, they will derive no profit from such an attendance; they will thus fail as much in regularity as the extern Associates who would be actually absent.

To profit by the assemblies of the Children of Mary, it is necessary, in the first place, to attend them; that is, to be present in body and in mind, banishing all voluntary distractions, taking part in all the exercises, striving to be penetrated with the light of grace, which is always so brilliant in these holy reunions, and endeavoring to correct whatever is contrary to the resemblance which a Child of Mary ought to bear to so good a Mother.

Whilst waiting for the Director or the Directress to open the exercises, each Child of Mary should examine herself carefully upon the faults of the week, humble herself profoundly, entreat the Blessed Virgin to obtain pardon for her, and resolve to be more exact and generous during the following week. Thus prepared, the soil of her heart will receive the divine seed of instruction, and in due season produce fruit a hundredfold.

Order to be followed in the Assemblies

An Assembly of the Children of Mary shall be held on Sunday at the hour rendered most convenient by the Church Offices. Once a month the Director will preside thereat, taking upon himself this charge to honor the Blessed Virgin and to procure the spiritual advancement of her children.

On ordinary Sundays the Directress or Sub-Directress will preside. Should it happen that both of these be absent, the President will take the place.

The Assembly will be opened by the *Veni Sancte Spiritus* and three times, the invocation, O Mary conceived without sin, etc., followed by the singing of a canticle in honor of the Blessed Virgin. Then she who presides, or the reader, if there be one appointed, will read a portion of the Annals of the Children of Mary, of the Manual, or of some pious book calculated to arouse and nourish fervor. The third chapter of the manual shall be read, at least once every three months, so that each Child of Mary may be well penetrated with the spirit that should animate her.

If circumstances allow, this reading shall be followed by a short instruction concerning the feast celebrated that day, or one that may have occurred during the past week; again, attention may be called to some point of rule that has been infringed, or to some virtue, in the practice of which the Associates have grown negligent.

Advice with regard to deportment, either in the house, or during the walks that are taken for recreation, or on mutual support, may some times with advantage, replace the instruction.

When a Child of Mary is sensible that she has been guilty of a fault that has disedified her companions, even though the necessity of a public avowal has not been intimated to her, yet it will be most agreeable to the Blessed Virgin to see this child during the Assembly, come to the altar to ask pardon; her companions also will be much edified, and will not fail to imitate her example when occasion requires.

The sick Associates shall be recommended to the prayers of the Society, and a *Pater* and *Ave* added for each one's particular intention.

The Assembly will close by singing one or two stanzas of a hymn, or an anthem, in honor of the Blessed Virgin, the recitation

of the *Sub Tuum*, the versicle and prayer indicated in the chapter of prayers for weekly reunions, and the ordinary invocation, O Mary conceived without sin, etc.

The Monthly Assembly, at which the Director presides, will be conducted with greater solemnity; the altar will be adorned more than usual, and the Associates will intone a hymn before the *Veni Sancte*. The instruction or exhortation will be followed by a hymn or anthem to the Blessed Sacrament if there is Benediction; then the President, kneeling before the altar, will recite aloud the Act of Consecration. After this, the Treasurer makes the collection for the furnishing of the chapel and for the little expenses of the Society. At the Assemblies the dignitaries will occupy the first places, the simple Associates arranging themselves after these in the order of reception, the Aspirants coming last, but seated in the same order.

Besides these Assemblies, the President, with the consent of the Sub-Directress, and at the hour appointed by her, will once a month, collect the Aspirants, to instruct them on the obligations of the Children of Mary, and to teach them to appreciate these obligations. Once every month she will read to them the third and fourth chapters of

the Manual. The Aspirants will maintain silence during these little reunions, and evince a respectful affection for the President who holds her authority from the Blessed Virgin, and who should have no other design than that of procuring more love and honor for this holy Mother. These assemblies will be opened by the *Veni Sancte* and terminated with the *Ave Maria* and *Sub Tuum*: three times the invocation O Mary conceived without sin, etc., will be added for those who are not fervent.

An interior act of gratitude should accompany each Assembly, either of the Children of Mary or of the Aspirants, considering they have received one more grace of which they shall have to render an account. Besides nothing better disposes the soul to obtain heavenly gifts than gratitude for favors already bestowed.

CHAPTER VII

Of the Elections

To facilitate mutual relations and to increase the influence that the members of the Council ought to possess, it has been established that the Children of Mary only

should make the selection by vote of those who are to fill the various offices.

Union and cordiality should exist between the members of the Association and the officers, so that the good example of the latter may pass into the hearts of their companions and produce fruits of salvation.

The Council with the Director presiding, shall select in advance two candidates for each dignity, between whom the members may choose; but the Children of Mary alone have the privilege of voting; the Director and Directress having no voice therein.

It must be well understood that in this circumstance the spirit of faith alone should rule. The members of the Association will examine seriously and conscientiously to whom they ought to give their vote, putting aside any feeling either of sympathy or aversion; acting in the presence of the Blessed Virgin, and without losing sight that the eye of the invisible and eternal Judge penetrates the bottom of hearts.

There will be two annual elections, one about the feast of the Immaculate Conception, the other at the end of May.

Each dignitary will be elected for one year; it is proposed that one half of the Council be changed at each election, so that there will be always some who are acquaint-

ed with what concerns the different charges.

The President may exercise the duties of her office two years in succession if she is reëlected; but after this period, six months must elapse before she can be again presented as a candidate.

The other dignitaries, on the contrary, may be reëlected as often as the Council shall judge proper.

The candidates who will not have been elected to the higher dignities, may be proposed for the inferior ones.

The election is held in the following manner:

The Children of Mary are assembled in the usual place of meeting, the Director, (or the Directress in case of his absence) presiding.

After the *Veni Sancte* the Director will make some brief remarks on the necessity of a good choice, so that those who are to become the representatives of the authority of the Blessed Virgin, may animate the fervor of the others by their holy example.

He will then announce the names of the candidates proposed by the Council. Each of the members will in secret, write the name of the candidate to whom she gives her vote; then fold the paper and place it in an urn or purse left on the table near

which the Director is seated. When all the votes have been deposited the Director will open the urn, take out the votes, count them, then read aloud the name on each vote, presenting it to be read by the President and Secretary; he will then count those given to each; she who has the majority is elected.

In case of equality the votes are examined a second time; if still found to be equal, the names of the candidates are written on two pieces of paper folded in the same manner, and put in the urn or purse. The youngest of the Children of Mary draws out one of the names. The candidate whose name is first drawn is elected.

At the close the *Laudate* is sung, together with the verse and Act of Thanksgiving.

When a new President is elected, all the members, as also the Aspirants (whom they will admit for this purpose), will embrace her in token of deference and submission, during the singing of the Psalm.

As regards all that takes place in the elections, secrecy is recommended, the members of the Assembly never making known for whom they voted.

CHAPTER VIII

Of the Council of the Association

That nothing is more forcible than example is a maxim, to the truth of which daily experience testifies. If in regard to equals example is so powerful, how much greater efficacy will it possess when emanating from superiors: for to them whose dwelling is on high places, we look for guidance in our path through life; from them will descend with the rapidity of a torrent, or an avalanche, the influence of example should it be evil, for our poor nature is so miserable that it receives the evil that is presented to it, with the same facility as a sponge absorbs the liquid with which it comes in contact; when the influence is good, it acts also, more slowly, perhaps, but not less effectually; it insinuates itself gradually into souls, gently removing obstacles, and leaving the impress of that spirit and that conduct of which it is itself the result.

In a school or an asylum where the children see one another at all times, the younger ones are ever watching their older companions to examine their conduct; if the latter walk carefully in the presence of

God, the order of the whole house will be maintained. True, some obstinate children will make their teachers and companions purchase merits for heaven, but the majority will be good. The thoughtless will acquire wisdom with age, and in their turn, become models of virtue.

When a Child of Mary is elected to the Council, above all should she be made President, let her retire into her interior with the Blessed Virgin, and after making the entire oblation of herself to the service of her holy Mother, let her beg strength and courage to fulfil the task imposed upon her; her responsibility is great, and she must render an account of it to our Lord.

The duties of the Council are very important. It must decide the admission of Aspirants and of Children of Mary, except when the Director using his right, admits them himself with the approbation of the Directress and Sub-Directress.

A plurality of votes only is required for the admission of Aspirants; but to be received a Child of Mary, two thirds of the votes of the Council are necessary; if the suffrages are equal, the Director and Directress have a casting vote.

Should it happen in the interval of the elections, that one of the higher dignitaries leaves the establishment, dies or is deposed,

the Council names the Child of Mary who will replace her; the latter will exercise the duties of her office only until the next election, when, she may be proposed as a candidate, and the choice of the Council confirmed by vote.

Again, it is the Council that suspends for a limited time, or even deposes for a grave and scandalous fault, the Assistants and the Councillors; but for the deposition of the President, besides the advice of the Council, the consent of the majority of the Children of Mary is necessary.

If unfortunately a bad spirit should corrupt all the members of the Council the Director, Directress, and Sub-Directress, may after mature deliberation, depose those relaxed members, and proceed to the extraordinary election of a new Council.

Moreover, should it happen through the artifice of the devil and a combination of circumstances, that the majority of the Children of Mary in a school, or an asylum should be imbued with the spirit of revolt and independence, or there should be a general want of piety, the Director, Directress, and the Sub-Directress may, conjointly, dissolve the Association; for it would be much better to have none at all in the house than to preserve one which would give only bad example.

The subjects of deliberation proposed to the Council, should be freely discussed; each one giving her opinion without any restraint, caused either by timidity, fear of displeasing, or by any secret sympathy or antipathy with respect to the persons who are the subjects of discussion.

To be a good Councillor, one must, in the first place have judgment so as to discover the good and evil, the strong and the weak points of the question; she must be simple and upright, looking straight to the end, and the lawful means of obtaining that end, without being embarrassed by the difficulties of details, or the trifling obstacles to be overcome.

Another essential quality of a good Councillor is secrecy. No pretext whatever can authorize her to divulge what ought not to be made known; no consideration no motive however strong, should induce her to betray a secret.

Uprightness, simplicity, and discretion, are the three qualities necessary to Children of Mary who form the Council.

Let us now examine the particular obligations of each of its members.

I The Director of the Association

The Director should be the soul of the Association; nothing of importance ought to

be done without his advice. His duty, after he has given to Mary a proof of his love by taking upon himself the direction of her dear children, is to watch attentively that none of his little flock wander from the straight road that leads to their true country.

He will always, or with rare exceptions, preside at the Monthly Assemblies, and from time to time, if he has leisure, at the usual Sunday Assemblies, especially at the approach of great festivals, so as to distribute to the young souls that form the Association, the bread of the word of God, in a manner suited to their age, and give them such encouragement as will strengthen them to persevere in the good way into which they have so happily entered, by enrolling themselves under the banner of the Immaculate Mary.

He will take advantage of these assemblies to reform abuses, to warn them against the faults that might be introduced among the Children of Mary, and to admonish them of anything that might need correction.

The prosperity of the Association depends in a great measure on the zeal and devotedness of the Director. By his pious exhortations he will procure great good to the young girls if they are convinced of the

interest he takes in them and of the charity he bears them.

The members, and principally the dignitaries, ought to testify their gratitude to him by fervent prayers in his behalf, and by great docility in following his wise advice.

It is the right of the Director to admit a member to the Association, either as Aspirant or Child of Mary; well understood, of course, that he does so in concert with the Directress and Sub-Directress: he presides at all the councils and decides upon all important matters connected with the Association.

2 Of the Directress

If the Director has his duties to the Association, the Directress has also hers, which are equally serious and important.

The Superioress of the school or asylum, is by right the Directress of the Children of Mary; only as an exception and for special reasons, can she employ a substitute. The most perfect understanding should exist between the Director and Directress and the other members of the Council. To attain this desirable end, they must cultivate as the first bond of the Society, the spirit of charity which is that of our Lord, and which breathes only meekness, prudence,

patience, and forbearance. For members of the same body to work in concert they must labor for the glory of God and the honor of His Immaculate Mother.

The Director should be the father of the family; the Directress represents the Blessed Virgin who is its Mother. When difficulties in which she needs a friend to support arise, a Child of Mary must turn to the Directress.

In virtue of her office, the Directress should preside at all the Assemblies when the Director is not present. If her occupations, or some other cause prevents her, she must, at least, try to make frequent brief visits to the Children of Mary during their reunions to testify the interest she bears them, and to assure them of her affectionate solicitude. When the Directress cannot preside at the Assemblies of the Children of Mary this duty devolves on the Sub-Directress. It is understood that the Directress will act always in concert with the Director, and undertake nothing of importance without conferring with him and with the Council.

3 Of the Sub-Directress

Let the principal Teacher in the school or asylum in which there are Children of Mary

and Aspirants give herself well to God through the most holy Virgin that her soul may receive the inspirations of the divine Spirit, for she has a very important task to fulfil.

The duties that especially regard the education of youth are followed by results so serious, that the Sisters cannot be too well penetrated with the importance of them.

The Sub-Directress presides at the Assemblies when the Directress is prevented from doing so, not by right of office, but as a duty she fulfils at the invitation of the Directress.

That good may be accomplished in accordance with the will of God, the rights of each officer shall be determined, and authority recognized and respected in every circumstance.

It is the office of the Sub-Directress to watch with great zeal and prudence lest there glide into the Association any germ of disunion, discontent, or revolt and to stifle in their birth those evil dispositions which, if allowed to develop, may become sources of disorder and desolation. She should direct her whole attention to prevent the spirit of the world from entering among her innocent flock. These young girls should go out from the secure haven

in which they have been brought up, possessing the treasure of their baptismal innocence, but at the same time, with a certain knowledge of the perils they must encounter in the midst of that world in which they are called to live.

It is the duty of the Sub-Directress to warn the Director and Directress, should she perceive any danger menace the Association, or find that a bad spirit is being introduced therein.

4 Of the President

To be President, elevates the Child of Mary to the first rank among her companions; she occupies after the Director and Directresses the first place in the Assemblies; she speaking in the name of all, pronounces every month the *Act of Consecration* to the most holy Virgin.

Let the young girl elected to this office be as an instrument in the hands of her Queen and Mistress, and have no aim but that of being docile to the guidance of this good Mother.

Supposing that charity exists in the heart of every Child of Mary we mention humility, meekness, and prudence as special qualities essential to the President.

The President is deputed to administer the reproofs which the Council judges to

be necessary. In acquitting herself of this very important obligation the pious and devoted Child of Mary will display her meekness and prudence.

The Children of Mary the members of the Council included, will be disposed to receive the suggestions of the President if they see her devoted to duty, submissive to authority, exact to obey the sound of the bell and the regulations of the house, pious in the chapel and at all exercises of devotion. *Order leads to order*, and virtue is a magnet that attracts; if the President be faithful to its practice she will by degrees see her young companions walking in her footsteps and aiming only at the fulfilment of duty.

Convinced of her own weakness and want of experience the President should often ask advice of the Sub-Directress in ordinary circumstances; of the Directress when it would seem useful, and of the Director when her conscience renders it necessary.

If the three principal members of the Council are hindered from being present at the Assemblies, the President will conduct the exercises.

To her duties towards the Aspirants, let the President bring a heart full of kindness and charity, meekly pointing out their lit-

tle defects, inspiring them with a love for virtue, above all with devotion to the Blessed Virgin so as to arrive at union with our Lord.

The President signs the deliberations of the Council, the accounts of the Treasurer, the letters and process verbal sent to the Community, the particular letters of the Association, such as announcing the death or entrance into a religious Community of any of its members, and all important documents of the Children of Mary.

She will see that the registers of the Secretary are kept in order, and will give an account of them to the Sub-Directress; lastly she will attend to the library, or direct the Librarian, if a Child of Mary is appointed to that office.

5 Of the Assistants

Two Assistants can be named if the Association requires it; these should have a perfect understanding with the President, and all three be actuated by the spirit of wisdom and charity for the good of the Children of Mary and the greater glory of God. Their example should be an encouragement to all their companions; what would be a trifling fault in another, would become serious if committed by an Assistant who by her piety and exactitude, like

that of the President, should be a living rule to the Associates.

The Assistants in concert with the President will exercise vigilance and take in time, such measures as may be necessary for certain dispositions or unforeseen circumstances, informing the Sub-Directress, and conferring with her if the case require.

They will replace the President, should she be prevented from fulfilling any part of her office, either as regards the weekly reunions of the Aspirants, or in superintending that which concerns her employment.

Piety, zeal, and regularity are the virtues most essential to the Assistants; to these they must join charity which alone can enable them to perform successfully the most important functions, as well as the most simple ones, to draw souls to God.

6 Of the Councillors

The Councillors as their name indicates, have a voice in the deliberations of the Council, an honor reserved to the most earnest and regular among the Children of Mary; those whose judgment may be trusted, and whose prudence and discretion give reason to hope that they will be worthy of the charge confided to them.

They should observe an inviolable secrecy on what passes in the Council, not only whilst they are members of it, but when their term of office shall have expired; and they should reproach themselves seriously for the least indiscretion in this regard.

The Councillor should never hesitate to give her opinion when required.

The Councillors should make themselves well acquainted with the Aspirants and be most conscientious in expressing their opinion when there is question of admitting them to the reception of the Medal. All the members of the Council will sign the process verbal of the elections.

From the Councillors will be chosen the Secretary, Treasurer, Sacristan, Librarian, and Reader, should such officers be required; this will only be the case in large Associations where the Council is complete.

7 Of the Secretary

This charge being one of the most important, will be confided, when possible, to the first or second Assistant, but it can also be filled by any Councillor capable of its duties.

The spirit of order, attention, and exact-

itude are the necessary qualifications of the Secretary; to these she must add certain other requisites, as a legible handwriting, a retentive memory to record the instructions and edifying facts which are to constitute the treasure of the Association.

The Secretary is charged: 1. To record the process verbal of the elections, the receptions, and the deliberations of the Council; to make a summary of the monthly instructions given by the Director or by the priest who may replace him, as well as those that may be addressed to the Children of Mary on feast days.

2. When the Association is established in a house the Secretary shall immediately draw up a process verbal of the first reception of which she shall make two copies, one for the register, the other to be forwarded to the Community, thereby making known the fact of the erection to the Director General of the Children of Mary who inscribes this new Association on the great Catalogue. This process verbal is accompanied by a letter to the Superior General acknowledging the receipt of the Patent and certifying that it has been affixed to the head of the register where it must always remain as an authentic testi-

mony of the Canonical erection of the Association.

3. At the opening of each Council she will read the notes of the preceding one, and will not fail to announce the process verbal of the elections and receptions at the next Assembly of the Children of Mary.

4. She will carefully preserve the catalogue in which are written the names of the Children of Mary, with their age and date of reception. The framed register containing these names is hung either in the chapel or in the place of reunion, as also that containing the names of the Aspirants.

5. Should the Association receive letters either from the Community or another Association, the Secretary will copy these letters into the register, as also the answers which will be written to them by the advice of the Council. All such letters will bear the following indication: *Association of the Children of Mary in honor of the Immaculate Conception established in the School or the Asylum of .....*

6. She will affix the seal of the Association to each of the Manuals given to the Children of Mary on the day of their reception.

7. She will take the utmost care of the registers and never communicate their con-

tents without the express authorization of the Director or the Directress.

8. If the Council decide on the exclusion of an Associate, the Secretary will remove her name from the framed register and erase it from the catalogue without specifying the cause of dismissal.

9. Before an election she will prepare the blanks and distribute them to the Children of Mary who are entitled to vote.

10. At the expiration of her charge, she will deliver the register and all the papers of the Association in good order into the hands of the Sub-Directress or of the President.

8 Of the Treasurer

Though less important than the charge of Secretary, that of Treasurer ranks very high, and should be exercised, either by one of the Assistants, or any Councillor. The expenses for the wants of the Association are principally ornaments for the altar, wax tapers, flowers, linen, the purchasing of books for the library, and the medals which the Association gives to the members when means are sufficiently abundant.

To defray these expenses a collection will be made at all the Monthly Assemblies, the amount of which she will make known to the President and Sub-Directress,

and then place the sum in the treasury of the Association.

Great exactitude is the quality necessary for the Treasurer, to whom we shrink from recommending the most perfect and absolute integrity, believing that a Child of Mary should not fail in this respect. She must zealously strive to increase the little resources of the Association, and acquit herself faithfully of the following obligations:

1. Every time she receives a deposit she will enter the amount upon the cashbook and do the same for the sums she may expend.

2. Twice a year at the Assembly that precedes the election, she will give in her account with great exactness.

3. The resources of the Association consist of the collections that are made every month or on feasts and of the donations that may be received.

4. The Treasurer will purchase necessary articles, as pictures, wax tapers, an ornamented candle for receptions, as also books, either to form or increase the library.

5. She will incur no expense without the authorization of the Directress or Sub-Directress, and to expend the sum of two

dollars she will require the advice of the Council.

6. It belongs to this office to have the Masses of the Association celebrated and to furnish the honorary stipend.

7. When her term of office has expired, the Treasurer will restore to the President all that belongs to it, the accounts balanced and the book in proper order.

9 Of the Sacristans

If the chapel is large, two Sacristans are necessary; it would be well to select them from the members of the Council; it is essential that they be Children of Mary whose exemplary conduct will inspire the most entire confidence.

Let the Sacristans conceive an elevated idea of their charge, let them nourish their souls with the thought of the presence of God during the happy time that they spend near Him, let them display great zeal in the punctual discharge of their functions, remembering that on them depend the order and neatness that should reign in the house of the Lord, or in the little chapel of His Blessed Mother.

They will prepare all that is necessary for the ceremony of reception. They will take an exact account of all the articles

in their charge, informing the President when they think it necessary to procure something new, so that she may propose it to the Council.

If a gift is made to the chapel in money they shall immediately convey it to the Treasurer; if the offering is an ornament or piece of furniture, they will add it to their inventory, always taking advice from the President who in her turn will inform the Council.

10 Of the Librarian

If the library of the Children of Mary is extensive it should be confided to the care of at least one member. Like that of Sacristan, it would be well to intrust this charge to one of the Councillors.

The Associates charged with the library will reflect that good books are a powerful means to draw souls to God, consequently they shall regard them as instruments of mercy in the hands of the Blessed Virgin, and for this reason carefully preserve them.

A register and a catalogue, or a book for an inventory are indispensable to the good order of a library.

Each volume should be numbered and this number inscribed before the title of the same book in the catalogue.

To facilitate the finding of the volume required, the catalogue should be arranged alphabetically and the book cases numbered.

It will be advisable to affix the seal of the Association to the first page of each volume so that the books may not be lost.

The selection of books is left to the Director and Directress. This is so important a duty that they should give it their special attention.

CHAPTER IX

Of the Departure of Children of Mary

At the age of eighteen or twenty years the Child of Mary leaves the school or asylum where the days of her childhood have glided away in peace and happiness.

At this epoch when the young heart is filled with the most lively and dangerous impulses, when nature is so inclined to yield to the seducing attractions found in the new path of life upon which it is entering, the Child of Mary must for the first time think for herself. She must then put on the armor with which she is to combat and defend herself against her spiritual ene-

mies; she must learn by her own experience how painful, difficult, and dangerous it is to live in the world, and above all to live in it without consolation or support.

What are the sentiments of a Child of Mary about to enter the wide and busy world?

We shall name four principal ones: 1. Gratitude; 2. Diffidence in one's self; 3. Confidence in Jesus and Mary; 4. A firm determination to be faithful to the rules of the Association.

Could there be any feeling but gratitude in the heart of the child who sees herself about to leave those guardians who have bestowed upon her so much affection and taken so true an interest in her welfare? At this hour of departure she should show her appreciation of their kindness, and promise to correspond to so many benefits by a generous perseverance in doing good, the only return desired for the unceasing cares lavished on these children and the endless fatigues endured in their service to promote the work of their sanctification and thus to obtain their salvation.

Carry with you, dear children, on your entrance into the world, great distrust of self. Be on your guard; many snares await you; whether open or concealed they are always in attendance. You will meet with

dangers from those with whom you are obliged to hold intercourse, from bad example and bad advice; various occasions will lead you to relax in your religious practices and in the exact observance of duty.

Distrust yourselves, dear children, confide in God and His Blessed Mother. Remember that their eyes are ever fixed upon you, that God knows all your thoughts, sees all your actions and penetrates your inmost soul.

The foundation of your confidence is the goodness and mercy of a God who desires the salvation of all men and particularly yours; the assistance of divine grace which is never refused to those who implore it; the maternal tenderness of Mary your Mother.

Carefully avoid negligence in His divine service. Have a determined will to be exact in small things; pass over nothing; when you commit a fault repair it at once, and however light it may be, if repeated, impose some penance on yourself so as to overcome your evil inclinations. By thus compelling your will to obey you testify your fidelity to God.

We earnestly recommend the observance of some pious practices as an immediate

preparation for the departure of the Child of Mary

Fervent prayers should be offered to obtain for this dear child the special graces she needs for the new life. She should be advised to be more watchful over herself, more recollected, more assiduous at her duties, and more attentive to the presence of God. A retreat of two or three days precedes her departure.

During the last Assembly at which she assists the Child of Mary recites aloud at the foot of the altar the act of consecration marked for this solemn moment.

Act of Protestation and Fidelity in the Service of Jesus and Mary

This day so dreaded, O tender Mother, has arrived, this sad day which is to remove me from thy holy house and from the society of thy beloved children. Since it must be, I resign myself to the will of thy divine Son. Ah deign most Holy Virgin, to assist me in all dangers, to protect me from the snares which my enemies set for my inexperience. Hitherto thou hast watched over my soul, but at this moment, O tender Mother, I have need of a more special protection. Oh grant, I conjure

thee, that I may ever prove thy faithful child. Yes, O pure and Immaculate Virgin, I promise fidelity in thy service. I will flee from the maxims and affections of the world. My glory and happiness shall consist in loving and honoring thee. At the foot of thy altars I will seek that strength which I need to support me in the constant practice of virtue. Behold my resolutions, O my Mother! present them to thy beloved Son. May the adorable Trinity bless them and me. Bless me thyself O holy Virgin, and all those assembled here; obtain for us all the happiness of being one day with thee in heaven. Amen.

The Directress recommends her to the prayers of the Associates and all together say the Remember, *and three times the invocation* O Mary, conceived without sin, *etc.*

On the following Sunday the Child of Mary attends the extern Association without other formality than that of the recommendation of the Directress who will present her to the Director, to the Directress, to the President, and to her new companions.

If she leaves the country and cannot be received into another Association, she can still be united in heart with her former

Associates, she can correspond with them, and participate in the graces which they receive. She can make her Blessed Mother better known and loved by her new companions, by her family and acquaintances, and thus she can fulfil the mission which is confided to all those who assume the livery of Mary, namely: to be lovingly devout to her, and to propagate this devotion with zeal.

CHAPTER X

Formulas of Prayers for Receptions, Assemblies Consecrations etc.

I Reception of the Children of Mary

This ceremony usually takes place in the chapel the altar of which is adorned as for the greatest festivals: if the chapel is too small, the ceremony may be held in any room sufficiently large which will be arranged for the occasion, and the altar decorated as stated for the chapel.

The ceremony begins with the hymn

Ave Maris Stella

Ave Maris Stella,
Dei Mater Alma,
Atque semper Virgo,
Felix Cœli porta.

Gentle Star of Ocean,
Portal of the sky,
Ever Virgin Mother
Of the Lord Most High.

Sumens illud Ave,
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Oh! by Gabriel's Ave,
Utter'd long ago,
Eva's name reversing,
'Stablish peace below.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Break the captive's fetters;
Light on blindness pour;
All our ills expelling,
Every bliss implore.

Monstra te esse Matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

Show thyself a Mother;
Offer Him our sighs,
Who for us incarnate
Did not thee despise.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

Virgin of all virgins
To thy shelter take us;
Gentlest of the gentle,
Chaste and gentle make us.

Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collætemur.

Still as on we journey,
Help our weak endeavor,
Till with thee and Jesus
We rejoice forever.

Sit laus Deo Patri
Summo Christo decus
Spiritui Sancto
Tribus honor unus.
Amen.

Through the highest heaven,
To the Almighty Three,
Father, Son, and Spirit
One same glory be.
Amen.

V. Ora pro nobis sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

Oremus

Concede nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere et gloriosæ semper Virginis intercessione a præsenti liberari tristitia et æterna perfrui lætitia. Per Christum, etc.

Let us pray

O Lord grant peace and tranquility to Thy servants, and deliver those who place their confidence in the intercession of the Blessed Virgin from all their enemies and from all dangers. Thro' Jesus Christ etc.

The children who are to be received kneel at the foot of the altar holding a lighted candle. The Director puts the following questions to which one in the name of all, replies in a distinct voice.

Director. My children, what brings you to the foot of the altar of the Immaculate Mary?

R. My father, the ardent desire we have of being received into the Society of the Children of Mary.

D. Do you know all the obligations attached to this beautiful title and do you promise to fulfil them faithfully?

R. Yes, my father, we know these obligations, and we hope with the grace of God and the protection of the august Mary, to be faithful in discharging them.

D. Do you promise to comply with the rules of the Children of Mary and to observe the pious practices of the Society?

R. Yes, my father, we promise to do so.

The Director having heard these consoling expressions of piety invites them to pronounce the Act of Consecration *to the most holy Virgin, saying*:

In consideration of your ardent desire and the good dispositions you manifest, we

willingly receive you into the Society of the Children of Mary. To render your engagements more solemn and sacred make, in the presence of your companions your *Act of Consecration* to Mary Immaculate.

ACT OF CONSECRATION TO THE BLESSED VIRGIN

† In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

O Mary conceived without sin, we, wishing this day to place ourselves under thy protection, choose thee for our patroness our advocate, our mistress, and our mother. At thy feet we take the firm resolution of laboring all in our power to procure thy glory and extend thy service. We desire henceforth to make solemn profession of belonging unreservedly to thee, walking in thy glorious footsteps, and imitating thy virtues, particularly thy angelic purity, thy profound humility, thy perfect obedience, and thy incomparable charity. This is the engagement we make at the foot of thy altar in presence of the heavenly court. Obtain for us, O tender Mother, the grace of being faithful to it during life, that we may merit the favor of being thy children during all eternity. Amen.

Blessing of the Medals

V. Adjutorium nostrum in nomine Domini

R. Qui fecit cœlum et terram

V. Domine exaudi orationem meam

R. Et clamor meus ad te veniat

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Our help is in the name of the Lord

R. Who made heaven and earth

V. O Lord, hear my prayer

R. And let my cry come unto Thee

V The Lord be with you

R. And with thy spirit

Oremus

Deus, qui beatam Mariam semper Virginem ab æterno elegisti, ipsamque ab omni peccati labe præservasti, de qua nasceretur Unigenitus Filius tuus Salvator mundi, bene† dicereet sanctis†ficare dignare has ejus imagines, ut hæ famulæ tuæ, quæ illas devote ac reverenter in signum filialis erga Ma-

Let us pray

O God! who from all eternity hast chosen the Blessed Mary ever Virgin, and preserved her from all sin, to be the Mother of Thy only Son, the Saviour of the world, deign to bless † and sanctify † these medals, that Thy servants who shall wear them with religious respect as a mark of their filial

trem affectus gestaverint, ejus aspectu excitatæ Immaculatam Beatæ Virginis Conceptionem congrua pietate venerentur ejusque potentissimam apud te intercessionem impetrentur. Per eumdem Christum, etc.

Amen.

piety for their tender Mother, being animated by the sight of them, may venerate with great devotion the Immaculate Conception of the Blessed Virgin, and obtain her powerful intercession with Thee. Through the same Jesus Christ etc. Amen.

The Director then sprinkles the ribbons and Medals with holy water after which he distributes them saying to each of the new Children of Mary while giving her the Medal with which she should never part

Receive my child, this ribbon and medal as the livery of the Immaculate Mary and the mark of your consecration to this tender Mother. Remember while wearing it to prove yourself her worthy child by the innocence and holiness of your conduct.

Giving the Manual of the Children of Mary the Director says

Receive this book which contains the rules and pious practices of the Society and be ever faithful in observing them.

Then the Director turning towards the members recites the following formula

Ego, auctoritate qua fungor, et mihi a sancta Sede concessa, admitto vos in aggregationem Immaculatæ Conceptionis beatæ Mariæ Virginis et vos facio participes omnium bonorum spiritualium ejusdem Societatis. In nomine Patris, † et Filii, et Spiritus Sancti. Amen.

I, by the authority which I possess and which has been granted by the Holy See, admit you into the Society of the Immaculate Conception of the Blessed Virgin Mary, and grant you a participation in all the spiritual treasures of the said Society. In the name of the Father, † and of the Son, and of the Holy Ghost. Amen.

Suscipiat vos Christus in numero consociarum nostrarum et suarum famularum, et concedat vobis tempus bene vivendi, donum bene agendi, constantiam bene perseverandi, et ad æternæ vitæ hæreditatem feliciter

May Jesus Christ receive you into the number of our members and of His servants. And may He grant you time to live well the gift of doing good and constancy to persevere therein that you may arrive happi-

perveniendi. Et sicut nos hodie fraterna charitas spiritualiter jungit in terris, ita divina pietas, quæ dilectionis est auctrix, et amatrix nos cum fidelibus suis conjungere dignetur in cœlis. Per eumdem Christum Dominum nostrum, etc. Amen.

ly at the inheritance of life eternal. And as fraternal charity unites us today on earth, may His divine goodness which loves and increases charity, vouchsafe to admit us among the Saints in heaven. Through the same Jesus Christ etc. Amen.

V. Ecce quam bonum et quam jucundum

V. Oh how good and pleasant it is

R. Habitare fratres in unum.

R. For brethren to dwell together in unity.

V. Confirma hoc Deus quod operatus es in nobis

V. Confirm O Lord what Thou hast wrought in us

R. A templo sancto tuo quod est in Jerusalem.

R. From Thy holy temple which is in Jerusalem.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus

Adesto, Domine, supplicationibus nostris, et has famulas tuas quas in Congregatione Immaculatæ Conceptionis Beatæ Mariæ Virginis aggregavimus bene † dicere dignare, et præsta ut statuata nostra, per auxilium gratiæ tuæ, sancta, pie ac religiose vivendo, voleant observare et observando vitam promeresi sempiternam.
Per Christum. Amen.

Let us pray

Hear, O Lord, our supplications and deign to bless†Thy servants whom we have received into the Society of the Immaculate Conception of the Blessed Virgin Mary, and grant that by the aid of Thy grace, they may observe our rules, living holily and piously, and in keeping them may merit eternal life. Amen.

The ceremony is concluded with the Magnificat followed by the versicle and prayer. During the interval the newly received will give the kiss of peace to the Directress and to the Children of Mary present.

THE MAGNIFICAT

Magnificat * anima mea Dominum.

My soul doth magnify the Lord.

Et exultavit Spiritus meus * in Deo salutari meo.

And my spirit hath rejoiced in God my Saviour.

Quia respexit humilitatem ancillæ suæ, * ecce enim ex hoc beatam me dicent omnes generationes.

Because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

For He that is mighty hath done great things in me: and holy is His name.

Et misericordia ejus a progenie in progenies: * timentibus eum.

And His mercy is from generation to generation, to them that fear Him.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui

He hath showed might in His arm: He hath scattered the proud in the conceit of their heart.

Deposuit potentes de sede: * et exaltavit humiles.

He hath put down the mighty from their seat: and hath exalted the humble.

Esurientes implevit bonis: * et divites dimisit inanes.

He hath filled the hungry with good things: and the rich He hath sent empty away.

Suscepit Israel puerum suum: * recordatus misericordiæ suæ.

He hath received Israel, His servant, being mindful of His mercy.

Sicut locutus est ad patres nostros: * Abraham, et semini ejus insæcula.

As He spoke to our fathers to Abraham, and to his seed forever!

Gloria Patri, et Filio, et Spiritui Sancto.

Glory be to the Father and to the Son and to the Holy Ghost.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

V. Tota pulchra es amica mea.

V. Thou art all fair my beloved.

R. Et macula originalis nunquam fuit in te.

R. And the original spot was never in thee.

Oremus

Let us pray

Domine Jesu Christe, qui in cruce moriens Immaculatam Virginem Mariam Genetricem tuam Matrem nobis misericorditer dedisti, concede ut tanti beneficii memo-

O Lord Jesus Christ, who dying upon the cross for us hast mercifully given us Thy holy Mother the Immaculate Virgin Mary, to be our Mother, grant that in gratitude for so

res vitæ innocentia sinceraque pietate nos dignos Mariæ filios comprobemus; Qui vivis et regnas Deus. Amen.

great a benefit, we may prove by the innocence of our life, and a sincere piety that we are worthy Children of Mary. Who livest and reignest one God. Amen.

Divinum auxilium meneat semper vobiscum. Amen.

May the Divine assistance always remain with us. Amen.

To gain the plenary Indulgence granted on the ordinary conditions for the day of reception, each of the newly received Children of Mary will recite on that day five Paters *and* Aves *for the intentions of the Sovereign pontiff; also one* Pater *and* Ave *for the living Associates; they will add the prayer* Fidelium *for the deceased.*

Should it happen that a Child of Mary has not had the consolation of communicating on the day of her reception she can gain the plenary Indulgence by approaching the Holy Table the following day.

2 Reception of Aspirants

For the reception of Aspirants there is no particular prayer; the Aspirant pronounces in the presence of her companions assembled in the Chapel of the Society the following:

Act of Consecration

Having the happiness of being received into the number of Aspirants of the Society, I prostrate myself at the foot of thy altar, O Immaculate Mary, to express the ardent desire of my heart to be admitted into the number of thy privileged children. To merit this favor I take in thy presence, O tender Mother, the firm resolution of laboring with all my strength to become by my piety, charity, and obedience, the edification of my companions, and to acquire the virtues which thou demandest of thy children. But alas O Mary, thou knowest my levity and inconstancy. Come then, to my assistance, O Powerful Advocate, and obtain of thy divine Son perseverance in my good resolutions, and the grace of being faithful to them all my life, that I may deserve to be thy child on earth and in heaven. Amen.

3 Prayers for the Elections

Hymn

Veni, Creator Spiritus, Come, O Creator Spirit blest,
Mentes tuorum visita; And in our souls take up Thy rest;
Imple superna gratia, Come, with Thy grace and heavenly aid,
Quæ tu creasti pectora. To fill the hearts which Thou hast made.

Qui diceris Paraclitus,
Altissimi donum Dei;
Fons vivus ignis, charitas,
Et spiritalis unctio.

Great Paraclete, to Thee we cry,
O highest gift of God most high,
O fount of life, O fire of love,
And sweet anointing from above.

Tu septiformis munere,
Digitus Paternæ dexteræ;
Tu rite promissum Patris,
Sermone ditans guttura.

Thou in Thy sevenfold gifts art known;
The finger of God's hand we own;
The promise of the Father Thou,
Who dost the tongue with power endow.

Accende lumen sensibus,
Infunde amorem cordibus;
Infirma nostri corporis
Virtute firmans perpeti.

Kindle our senses from above,
And make our hearts o'erflow with love;
With patience firm, and virtue high,
The weakness of our flesh supply.

Hostem repellas longius,
Pacemque dones protinus;
Ductore sic te prævio
Vitemus omne noxium.

Far from us drive the foe we dread,
And grant us Thy true peace instead;
So shall we not, with Thee for guide,
Turn from the path of life aside.

Per te sciamus da Patrem,
Noscamus atque Filium;
Teque utriusque Spiritum
Credamus omni tempore.

O, may Thy grace on us bestow,
The Father and the Son to know,
And Thee through endless times confessed,
Of both the eternal Spirit blest

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sæculorum sæcula. Amen.

All glory, while the ages run,
Be to the Father, and the Son,
Who rose from death; the same to Thee,
O Holy Ghost, eternally. Amen.

V. Emitte Spiritum tuum et creabuntur.

V. Send forth Thy Holy Spirit and they shall be created.

R. Et renovabis faciem terræ.

R. And Thou shalt renew the face of the earth

Oremus

Deus qui corda fidelium Sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere et de ejus semper consolatione

Let us pray

O God, who by the light of the Holy Ghost didst instruct the hearts of the faithful, grant us by the same Holy Spirit a love

gaudere. Per Christum Dominum nostrum. Amen.

and relish of what is right and just and a constant enjoyment of His comforts. Through Christ, etc.

After the Election the following is sung

Laudate Dominum omnes gentes,*Laudate eum omnes populi.

Praise the Lord, ye nations, praise Him all ye people.

Quoniam confirmata est super nos misericordia ejus;*et veritas Domini manet in æternum.

Because His mercy is confirmed upon us; and the truth of the Lord remaineth forever.

Gloria Patri, et Filio * et Spiritui Sancto;

Glory be to the Father, and to the Son, and to the Holy Ghost;

Sicut erat in principio et nunc et semper *et in sæcula sæculorum. Amen.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

V. Benedicamus Patrem, et Filium cum Sancto Spiritu.

V. Let us bless the Father, Son and Holy Ghost

R. Laudemus et superexaltemus eum in sæcula.

R. Let us praise and exalt Him forever.

Oremus

Deus cujus misericordiæ non est numerus et bonitatis infinitis est thesaurus piisimæ Majestati tuæ pro collatis donis gratias agimus; tuam semper clementiam exorantes ut qui petentibus postulata concedis eosdem non deserens ad præmia futura disponas. Per Christum etc.
Amen.

Let us pray

O God, whose mercy is boundless and whose goodness is infinite, we give thanks to Thy Majesty for the favors we have received; we conjure Thy clemency not to abandon those whose petitions Thou hast granted but prepare them to receive an eternal recompense. Through Jesus Christ etc. Amen.

4 Prayers for the Weekly Assemblies

The Weekly Assembly is held in the Chapel of the Association; it is opened by the recitation of the Veni Sancte Spiritus *followed by the invocation* to Mary conceived without sin.

Veni Sancte Spiritus

Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O Holy Spirit, enlighten the hearts of the faithful, and kindle in them the fire of Thy love.

V. Emitte Spiritum tuum, et creabuntur.

R. Et renovabis faciem terræ.

V. Send forth Thy Holy Spirit and they shall be created.

R. And Thou shalt renew the face of the earth.

Oremus

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti; da nobis in eodem Spiritu recta sapere et de ejus semper consolatione gaudere. Per Christum Dominum nostrum. Amen.

Let us pray

O God, who, by the light of the Holy Ghost, didst instruct the hearts of the faithful, grant we beseech Thee, by the same Holy Spirit, a love and and relish of what is right and just and a constant enjoyment of His comforts. Through Christ, etc. Amen.

V. O Mary, conceived without sin,

R. Pray for us who have recourse to thee.

After the prayer a short pious reading is made as laid down in Chap. IV. of the Assemblies. The Directress or the President adds thereto some pious reflections or any remarks useful to the Association. Then follow, according to circumstances, prayers for the wants of the Church, for our Holy Father the Pope, for those who have been

recommended to the prayers of the Association. A Pater and Ave *followed by three times the invocation* O Mary, conceived without sin, *etc., are the prayers usually recited for these various intentions.*

If there be a sick member the following prayers are said

Pater noster. Ave Maria.

Our Father. Hail Mary.

V. Domine ecce quam amas infirmatur.

V. Lord, she whom Thou lovest is sick.

R. Vadem et excitabo eam.

R. I will go and heal her.

Oremus

Omnipotens æterne Deus, salus æterna credentium; exaudi nos pro infirma famula tua N., pro qua misericordiæ tuæ imploramus auxilium, ut reddita sibi sanitate, gratiarum tibi in Ecclesia tua referant actiones, Per Christum. Amen.

Let us pray

O Almighty and everlasting God, the eternal salvation of those who believe in Thee, graciously hear us in behalf of Thy sick servant N., for whom we humbly crave Thy mercy, that her health being restored, she may render thanks to Thee in Thy Church. Thro' Jesus Christ. Amen.

If the sick person be in her agony, the versicle and prayer for the agonizing are said.

V. Suscipe Domine ancillam tuam.	*V.* Receive, O Lord, Thy servant.
R. In locum sperandæ sibi salvationis a misericordia tua.	*R.* Into the haven of salvation which she ought to expect from Thy mercy.

Oremus	*Let us pray*
Respice propitius Domine, famulam tuam, N., infirmitate corporis laborantem et animam refove quam creasti, ut in horâ exitus sui absque peccata maculâ tibi Creatori suo per manus sanctorum Angelorum repræsentari mereatur. Per Christum, etc. Amen.	Cast O Lord a look of mercy on Thy servant N., laboring under bodily sufferings and fortify her soul which Thou hast created, that at the hour of death she may merit to be presented to Thee, her Creator, free from all sin by the hands of the holy Angels. Thro' Christ, etc.

The Assembly concludes with the following prayer

Sub Tuum Præsidium

Sub tuum præsidium confugimus, sancta Dei Genitrix nostras de-	We fly to thy patronage, O holy Mother of God; despise not our

precationes ne despicias in necessitatibus nostris, sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta. Amen.

petitions in our necessities; but deliver us from all dangers, O ever glorious and Blessed Virgin. Amen.

V. Memento Congregationis tuæ.

V. Be mindful of thy Society.

R. Quam possedisti ab initio.

R. Which has been thine from the beginning.

V. Oremus pro benefactoribus nostris.

V. Let us pray for our benefactors

R. Retribuere dignare, Domine, omnibus nobis bona facientibus propter nomen tuum, vitam æternam.

R. Reward O Lord, with eternal life, all those who have done us good for Thy name

V. Pro sororibus nostris absentibus.

V. For our absent sisters.

S Salvas fac ancillas tuas, Deus meus, sperantes in te.

R. Save Thy servants, O God, who hope in Thee.

Oremus

Defende, quæsumus, Domine, Beata Maria semper Virgine intercedente, istam ab omni

Let us pray

Preserve, O Lord, we beseech Thee, by the intercession of Blessed Mary, ever Vir-

adversitate familiam, et toto tibi corde prostratam ab hostium propitius tuere clementer insidiis; per Christum Dominum nostrum.
Amen.

gin; this Thy family from all adversity; as it humbly and willingly devotes itself to Thee deign to protect it against all the snares of its enemies, through our Lord Jesus Christ.
Amen.

V. O Mary, conceived without sin,

R. Pray for us who have recourse to thee.

For the deceased Associates and for all the souls suffering in purgatory

Psalm 129

De profundis clamavi ad te Domine: * Domine, exaudi vocem meam.

Out of the depths have I cried to Thee, O Lord; Lord, hear my voice.

Fiant aures tuæ intendentes * in vocem deprecationis meæ.

Let Thine ears be attentive to the voice of my supplication.

Si iniquitates observaveris Domine: * Domine, quis sustinebit?

If Thou, O Lord, wilt mark iniquities, O Lord who shall stand it?

Quia apud te propitiatio est, * et propter

For with Thee there is mercy and forgive-

legem tuam sustinui te, Domine.

ness: and by reason of Thy law I have expected Thee, O Lord.

Sustinuit anima mea in verbo ejus; *speravit anima mea in Domino.

My soul hath relied on His word; my soul hath hoped in the Lord.

A custodia matutina usque ad noctem *speret Israel in Domino.

From the morning watch even until night, let Israel hope in the Lord.

Quia apud Dominum, misericordia *et copiosa apud eum redemptio.

Because with the Lord there is mercy, and with Him plentiful redemption.

Et ipse redimet Israel *ex omnibus iniquitatibus ejus.

And He shall redeem Israel from all his iniquities.

V. Requiem æternam dona eis, Domine.

V. Eternal rest give to them, O Lord.

R. Et lux perpetua luceat eis.

R. And let perpetual light shine upon them.

V. Requiescant in pace.

V. May they rest in peace.

R. Amen.

R. Amen.

At the Assembly after the death of a Child of Mary the prayer Quæsumus *is recited*

Oremus	*Let us pray*
Quæsumus, Domine pro tua pietate miserere animæ famulæ tuæ, N., et a contagiis mortalitatis exutam in æternæ salvationis partem restitue. Per Christum Dominum nostrum. Amen.	Of Thy clemency have mercy, O Lord, we beseech Thee, on the soul of Thy servant, N., and restore it, now that it is divested of the corruption of mortality to a share of eternal salvation. Amen.

In other circumstances the prayer Deus veniæ largitor, *is recited after the* De profundis

Oremus	*Let us pray*
Deus veniæ largitor et humanæ salutis amator, quæsumus, clementiam tuam ut nostræ Congregationis fratres, propinquos et benefactores, qui ex hoc sæculo transierunt, beata Maria Semper Virgine intercedente, cum om-	O God, the Author of mercy, and the lover of the salvation of mankind; we address Thy clemency in behalf of our brethren, relations, and benefactors who have departed this life, that by the intercession of the Blessed

nibus sanctis tuis, ad perpetuæ beatitudinis consortium pervenire concedas. Per Christum, etc. Amen.

Mary ever Virgin and of all Thy Saints, Thou wouldst receive them into the enjoyment of eternal happiness. Through Jesus Christ, etc. Amen.

V. Requiescant in pace.
R. Amen.

V. May they rest in peace. *R.* Amen.

5 The Monthly Assemblies

The Director of the Association presides as often as possible at the Monthly Assembly.

This Assembly is held either on the first Sunday of the month or on another Sunday should a feast of the Blessed Virgin fall thereon.

The prayers are the same as those used at the weekly Assembly, but for the greater solemnity of the occasion, the following are added:

The Veni Sancte Spiritus *the versicle and prayer of the Association preceded or followed by the singing of a canticle.*

PRAYER FOR THE ASSOCIATION

V. Dignare me laudare te Virgo secrata.

V. Permit me to praise thee, O holy Virgin.

R. Da mihi virtutem contra hostes tuos.

R. Give me strength against thy enemies.

Oremus

Omnipotens clementissimeque Deus, qui hodiernâ die nostram Aggregationem Immaculatæ Virginis Mariæ ad glorificandum nomen sanctum tuum adunare fecisti; te supplices deprecamur ut intercedente eadem beatissimæ Virgine cum omnibus sanctis tuis, in cordibus nostris infundas Spiritum tuum qui nos in observantia mandatorum tuorum et statutorum nostræ Aggregationis confi rmet a mundi vanitatibus nos semper custodiat et gratiæ suæ munere in portem salutis inducat. Per Christum etc. Amen.

Let us pray

O Almighty and most merciful God who hast on this day assembled the Society of the Immaculate Virgin Mary to glorify Thy holy Name; we supplicate Thee by this Blessed Virgin and all Thy Saints to pour Thy spirit upon our hearts that they may be confirmed in the observance of Thy commandments and the rules of our Society that we may be preserved always from the vánities of the world and by the assistance of this Holy Spirit be conducted to the port of salvation. Through Jesus Christ, etc. Amen.

V. O Mary, conceived without sin,

R. Pray for us who have recourse to thee.

2. *The pious readings and the remarks are replaced by the instruction of the Director.*

The subject of this instruction will be either the dispositions with which the As-

sociates should celebrate any feast of the Blessed Virgin, or the fruits they ought to derive from it. The virtues especially recommended to the Children of Mary, and the different articles of their rules, and constitutions may also be dwelt upon with advantage.

The singing of a canticle or an anthem in honor of the Blessed Virgin follows the instruction.

3. *The President recites aloud in the name of her companions the Act renewing their first consecration.*

ACT OF RENOVATION
and
Consecration to the Blessed Virgin

O Immaculate Mary, our powerful Advocate and tender Mother, happy in being thy privileged children, we delight to come each month to the foot of thy altar to renew in common the act by which we consecrated ourselves to thy service on entering thy dear family. Accept O Mary, this new oblation of our entire being; we offer thee all our thoughts our affections our love our life. Behold us prostrate at thy feet to testify anew the gratitude that animates our hearts for the signal favor thou hast conferred upon us in receiving us into the

number of thy children, and for all the graces thou hast obtained for each and every member of the Society during the past month. Complete O most tender Mother, the work which thou hast commenced; obtain for us of thy divine Jesus, the grace of corresponding to so much love and to so many benefits.

Pardon us the numerous faults and negligences of which alas! we have rendered ourselves so guilty towards thee, and continue notwithstanding our unworthiness to shed upon us thy maternal benedictions. Wilt thou despise our offerings and our prayers? We are it is true, ungrateful children, but can a mother ever forget a repentant child who casts herself into her arms? If we are undeserving of thy favors, remember, O most sweet Mary that thou art the *Clement* Virgin, the *Refuge* of sinners, the *Mother of Mercy* our tender Mother. It is to offer a sweet violence to thy maternal Heart that we thy portion and inheritance prostrate ourselves at thy feet.

O Mary most pure Virgin, graciously hear thy children now and forever; from thy glorious throne above watch over us with tenderness and protect us from our enemies. In thy maternal Heart we deposit

our consolations, and our pains, our hopes, and our fears: be our joy in sadness, our peace in the midst of storms, our shield in combats, our counsel in all proceedings, our sure refuge in all our necessities. Be always and in all things our Mother. Be propitious during our whole life, but above all do not abandon us at the hour of our death; that after having faithfully honored and served thee upon earth we may have the happiness of being with thee in heaven and of sharing in thy eternal beatitude.

Amen.

V. O Mary, conceived without sin,

R. Pray for us who have recourse to thee.

4. *If this Assembly is held on the first Sunday of the month the patron Saint of the month is chosen by lot, otherwise this drawing takes place at the ordinary reunion. Each associate will be careful to invoke during the month the Saint who is her particular patron; she will be faithful to the practice proposed, remembering that the best manner of honoring the Saints is to imitate the virtues of which they have given us the example.*

5. *The Treasurer makes the usual collection for the expenses of the Association and for the furnishing of the chapel.*

The Assembly terminates with the customary prayers.

6 The Solemn Assemblies

Solemn Assemblies are held on the Feast of the Immaculate Conception, at the end of the month of May, on the feast of the secondary Patron, or on the occasion of the reception of a large number of Children of Mary.

7 The General Assemblies

These Assemblies are held twice a year for the Association of Paris and the environs, in the Church of the Lazarists during the octave of the Translation of the Relics of St. Vincent, and in the Chapel of the Mother House of the Sisters of Charity during the octave of the Assumption of the glorious Virgin Mary or on the Feast of her Nativity.

The ceremonial of the General Assembly is indicated in the letter of convocation which is sent out during the fortnight preceding the Assemblies.

For the Provinces of France the General Assemblies are held at the principal centres of the Association and about the same time that they take place at Paris, unless one of them should be advanced or delayed

to suit the occasion of a visit of the Superior General of the Mission, the Director of the Sisters of Charity, or a Priest of the Mission delegated for the purpose.

In the other European Provinces and in all countries where the Association is established, the Visitors of the Province and the Directors General enjoy the same privileges in regard to the Children of Mary in their respective Provinces and have the same obligation of paternal solicitude as the Superior General and the Director residing in Paris.

CONSECRATION

FOR THE GENERAL ASSEMBLY OF THE CHILDREN OF MARY IN THE CHURCH OF THE CONGREGATION OF THE MISSION BEFORE THE SHRINE OF SAINT VINCENT

O Mary, conceived without sin, we have chosen thee for our Mother, our model, our protectress, and our support; we supplicate thee to receive us among the number of thy beloved children, to cherish us with the affection of a mother, to make us humble, submissive and grateful members of thy privileged flock. Prostrate this moment at thy sacred feet near the altar

where repose the venerated relics of one of thy most faithful servants, we renew our holy consecration and repeat in the name of all our Associates the promises of our love and fidelity.

Sweet Queen of hearts *reign over us forever, thou and thy divine Son;* obtain for us a ready correspondence to the salutary inspirations of grace, the spirit of generosity and self-sacrifice, the sincere, fervent and efficacious desire of imitating thy virtues, of walking in thy footsteps, and of uniting ourselves to thee by conformity of sentiment, conduct, and will.

May thy Immaculate Heart be the place of our abode, the fountain of grace whence we shall draw the assistance so necessary to our weakness, the remedy of our evils, the light and strength we need to walk firmly in the narrow path that leads to happiness.

Good and tender Mother, be the guiding star of our perilous journey through the land of our exile; be our consolatrix in this valley of tears; the pilot to guard us against the shoals and quicksands of life; combat with us and for us; may thy all-powerful succor render us victorious over the attacks of hell; may thy blessed Name be our buckler and defense, so that living under

thy protection we shall never be overcome by the enemies of our salvation.

Glorious Mother of Jesus and our Mother also, reject not our fervent prayers: our hearts exult with gladness in offering ourselves to thee; a heavenly joy fills our souls whilst we deposit at thy feet our hearts with all their weakness and misery: from thee we expect life, hope, and happiness. Deign then O holy and Immaculate Virgin, to bless us on this beautiful day when we give ourselves anew and more perfectly to thee, resolving henceforth to place all our joy in exalting thy greatness, procuring thy glory, celebrating thy praises, and repeating with an ever-increasing sentiment of admiration and love the salutation so dear to thy heart: *O Mary, conceived without sin.*

O Jesus, give us to Thy august and Immaculate Mother; say to her once more and in our favor those ineffable words: *Mother, behold thy children;* repeat to our hearts that oracle of life: *Children, behold your Mother;* imprint in our souls a filial tenderness for this sweet Mother of Mercy, an entire respectful confidence which will constantly increase until the last day of our lives. And when the dread hour that is to determine our eternal destiny shall arrive

shield us, O beloved Mother in thy heart, receive our last sigh, place us in the adorable Heart of Jesus, and be for us the gate of heaven, the entrance into our true country. Amen.

THREE TIMES: *O Mary, conceived without sin, pray for us who have recourse to thee.*

CONSECRATION

FOR THE GENERAL ASSEMBLY IN THE CHAPEL OF THE MOTHER HOUSE

O Mary, conceived without sin, O best of Mothers, behold us prostrate at thy feet, reiterating our homage of veneration and love. Deign to accept it and to cast upon us thine eyes of mercy in this blessed sanctuary wherein thou hast appeared brilliant with the pure light of heaven, thy hands filled with graces and shedding upon earth the choicest gifts of thy divine Son. We approach thee, Mother most beloved, with confidence truly filial, and in desire we offer thee all hearts that they may be enrolled with us under thy sacred standard in the Association of the Children of Mary. O our Mistress and our Queen, draw us ever nearer to thee by the sweet attractions of thy ravishing charms and the imitation of thy example. Direct our steps in the ways

of innocence, be cur guide and support in the narrow path of salvation; may thy hands radiant with the light of grace and glory, be constantly open to pour upon our souls the treasures of thy mercies and to enrich us with solid virtues which are thy choicest gifts.

O Mary, conceived without sin, behold with what confidence we have recourse to thee, how gladly we surround thy altar, how ardently we renew our promises and the sincere resolution of belonging entirely to thy divine Son by the irrevocable consecration we make of ourselves to thee.

Receive then, O Virgin a thousand times blessed, the offering that we repeat at this moment in the name of all our Associates scattered throughout the different countries of the globe. Accept the unreserved oblation of our minds, our hearts, our wills, our actions, our possessions, our health, our liberty, our life, with all that we have and are. Glorious and Immaculate Virgin, let the spirit of the world have no part in us; may nothing here below ever dispute the empire of our hearts. Obtain for us the grace to comprehend more and more the vanity of earthly things so as never to attach ourselves to them; may all our thoughts and desires tend only to God and

be concentrated in Him for time and eternity. Bless O holy Virgin, bless our dear Association and all those that compose it; give us a daily increase of love for Jesus and for thee; watch over us during our short life, be present at our death, and conduct us thyself into the Kingdom of our Father to receive the immortal crown destined for the privileged children of thy maternal and virginal heart.

Three times: *O Mary, conceived without sin pray for us who have recourse to thee.*

CHAPTER XI

THE ASSOCIATION OF THE HOLY ANGELS

In the large Christian families that our Sisters educate in their schools and asylums we find the divisions made by the ages of the children from the adult and youth to the little babe. Therefore besides the beautiful Association of the Children of Mary, another has been established, which is widely extended and well known in many houses of education for children of both sexes under the invocation of the Holy Angels.

The Members of this Association are organized in the same manner as the Children of Mary; their President should be

selected from the Council of the latter, or, at least should be one of the most edifying members of that Association. The most holy Virgin, Queen of Angels, is their Patroness, and they should all aspire to the happiness of one day becoming Children of Mary and strive by their good conduct to merit this favor.

Of all devotions there is none more ancient, venerable, and salutary than that of the Holy Angels. We read in the Holy Scriptures that the ancient patriarchs Abraham, Isaac, Jacob and Tobias, conversed familiarly with these celestial Spirits, paid them special honor, and received from them innumerable benefits and touching marks of their powerful protection. Our holy Mother the Church recommends this devotion to her children by appointing several feasts to be observed in their honor throughout the year, and one in particular in honor of the Holy Guardian Angels, October 2.

1. The Society has been established to honor the nine choirs of Angels and above all the Immaculate Mary, whom the Church styles *Queen of Angels.*

2. Its object is also, to prepare young children for admission into the Society of the Children of Mary. The members of the So-

ciety of the Holy Angels should ask this grace every day through the intercession of their powerful protectors.

3. August 2, Feast of our Lady of Angels, is the patronal feast of the Society; it should be celebrated with much devotion as well as that of the Guardian Angels October 2, which is the secondary feast; nor should they neglect the other feasts of the Holy Angels; the feast of St. Gabriel March 18; the Apparition of St. Michael May 8; the feast of St. Michael September 29, and that of St. Raphael October 24.

4. Purity, fervor and obedience are the characteristic virtues of the Society.

5. The Society is composed of *Aspirants* and *Members*.

6. In order to be admitted as an Aspirant a child must be at least four months in the school or asylum, and prove by her conduct that she is worthy of this favor.

7. No child should be admitted as a *Member* until she has been an aspirant for three months at least and has given entire satisfaction by her edifying conduct during that time.

An Aspirant who at the end of two years will be found unworthy of admission shall have her name erased from the catalogue of

the Aspirants and shall be dismissed from the Society.

8. The members of the Society of the Holy Angels shall wear red ribbons and the Aspirants purple.

9. No child can be received into the Society of the Children of Mary without having been a member of the Holy Angels Society at least three months.

10. The Society shall be conducted by a Director, Directress, President, and Assistant. If the school or asylum is very large the number of officers may be increased.

11. The President shall be chosen, if possible, from the Officers of the Children of Mary; the same members should not be President of both Societies at one time. The Assistant and her Officers shall be chosen from the Society of the Holy Angels, and elected in the manner indicated for the Children of Mary.

12. The President and Assistant with the other Officers if there are any will form the Council of the Society under the guidance of the Director and Directress.

13. Each member shall consider it a duty to recommend herself every morning and evening to the protection of her Guardian Angel; she should also in spirit salute from

time to time the Guardian Angels of her companions, and recite every day the *Gloria Patri* nine times in honor of the nine choirs of Angels.

14. There will be an assembly of the members every Sunday at which the Directress or President will preside. They shall recite the *Gloria Patri* nine times. Then the President will read aloud the prayer in honor of the nine choirs of Angels and of their august Queen, which will be followed by the Act of Consecration to the Holy Guardian Angel (Part Fourth).

15. Every month, the members shall draw lots for the nine choirs of Angels, so that each child may have one to honor in a particular manner.

16. All the assemblies shall be opened by the *Veni Sancte Spiritus*, an *Ave Maria* and the following invocations:

Queen of Angels, pray for us.
Holy Angels and Archangels, pray for us.

They terminate by the *Sub Tuum* followed by the same invocations.

ACT OF CONSECRATION FOR THE ASPIRANTS

In the presence of God and the whole celestial court I promise to devote myself in a special manner to the service of the

nine choirs of Angels and of Mary their august Queen. I most humbly beseech them to receive me as one of their servants and to grant me their powerful protection during the whole course of my life and especially at the hour of my death. Amen.

ACT OF CONSECRATION TO THE HOLY ANGELS

Being persuaded by sweet experience that devotion to the Holy Angels is most powerful, I, N. N., ardently desire to consecrate myself to their service.

In the presence of God I take the solemn engagement to honor them with special veneration and to imitate the virtues of which they give me an example; especially purity, fervor in the service of God, and perfect obedience.

May all the celestial Spirits and Mary their august Queen, bless these resolutions which I offer in all the sincerity of my heart. May they obtain for me from the divine Goodness grace to persevere faithfully therein during life that I may merit to be associated in their glory during all eternity. Amen.

PART SECOND

The Advantages of the Association of the Children of Mary.

The Indulgences with which it is Favored

CHAPTER I

Advantages of the Association of the Children of Mary.

While some good works require serious meditation in order to discern their advantages, others need only to be known to see at once the benefit they will procure. To the latter class belongs the Association of the Children of Mary.

The advantages may be divided into three kinds, namely: temporal, moral and spiritual.

Temporal advantages.—We shall speak first of the temporal advantages. *Oh how good it is for brethren to dwell together in unity.* Oh how good it is for sisters to be united by the sweet bond of charity, to have a common place of reunion and a time set apart for mutual edification and instruction. Nothing is better calculated to

relieve the tedium inseparable from our exile in *this valley of tears.*

The Association offers the members these advantages, dear Children of Mary. You have in the person of your companions faithful and cherished friends.

Moral advantages—We understand by moral advantages all that aids in the fulfilment of duty *either general or particular.* Emulation inspired by good example renders the practice of duty much easier.

The young girl desirous of becoming a Child of Mary learns the necessity of overcoming her nature of correcting her faults of character for she knows well that if she has not at least, sown the seeds of virtue she can never hope to become a member of the Association.

Once received, she experiences the salutary influence exercised over her by the edifying conduct of the Associates; each one is a model from which she can study the virtues which she must acquire; and at the same time a daily increase in the knowledge of her duties enables her to fulfil them more perfectly.

Spiritual advantages.—The love of the Blessed Virgin is a powerful magnet, a wonderful means to draw upon young souls the divine graces of which Mary is as St. Ber-

nard says, the dispensatrix and the channel. One of the first effects of this love will be to ask the assistance of the Blessed Virgin. Mary answers and inspires the suppliant to desire to become her child.

The child redoubles her efforts, offers a thousand secret sacrifices; the result is numerous victories gained over herself which she deposits with a holy joy at the feet of her whom already she calls by the sweet name of mother.

At last she has acquired the long-wished-for title: she is a Child of Mary; her heart overflows with gratitude. She loves ardently and leaves nothing undone to manifest her affection.

Presented by her Mother and sovereign protectress, the child is received by her divine Saviour who communicates Himself intimately to her, bestows upon her abundant grace draws her more closely to Him, and not unfrequently grants her the inestimable honor of making her his well-beloved spouse, of *choosing the better part*, by taking Him for her only treasure and of sacrificing all things for His love; or if He does not show Himself so jealous of her affections as to withdraw her entirely from the world that she may consecrate her whole being to His service, He will at least sustain her and render her so strong that

she will never yield to the seductions of earth, but will shun its vanities and faithfully accomplish all her duties.

The sublime graces of attraction to good, of preservation and perfection, are obtained by means of the Association, nor are its benefits limited to this life; they pass its boundaries and give you assistance beyond the grave.

The Children of Mary do not forget the deceased members of the Association nor that when the soul is separated from the body it may, perhaps, be expiating its faults in cruel torments; they pray for them, offer sacrifices for them, and do all in their power to deliver these precious and beloved souls from purgatory.

Be grateful then, dear Children of Mary, bear in mind all you owe to God in return for the divine liberality which has bestowed upon you the favor of becoming members of your dear Society.

CHAPTER II

Of Indulgences

1 Of Indulgences in general Their Nature and origin

At the petition of the Superior General of the Congregation of the Mission, and of

the Daughters of Charity, the holy and venerated Pointiff Pius IX., granted in favor of the houses of our Sisters where the Association would be established, a share in the numerous indulgences accorded to the Congregation of the Blessed Virgin founded in Rome by the Society of Jesus.

An indulgence is an application of the merits of our Lord Jesus Christ to the faithful soul, to efface either a part or the whole of the temporal punishment that generally remains after the eternal punishment due to sin has been remitted by sacramental absolution.

Without the aid of indulgences we would be obliged to expiate this temporal punishment either in this world, by means of the satisfaction imposed by the confessor and by voluntary penances, or after death by the indescribable pains of purgatory.

Let us be sincerely grateful for indulgences; let us beware of proportioning our esteem of them to the facility with which we may obtain them. True, a plenary indulgence is annexed to the recitation of a few prayers, but it is on condition that our contrite heart hates mortal sin and has no attachment to venial sin. With this condition, after performing the good works prescribed by our Holy Father the Pope,

and in the name of Jesus Christ, the precious Blood of our divine Saviour is applied to us in so efficacious a manner, that if we had the happiness to die immediately after having gained a plenary indulgence we would go at once to be united to our Creator and sovereign Good for all eternity.

Four conditions are always imposed for the gaining of plenary indulgences, and also for many partial indulgences: 1. To have at least the virtual intention of gaining the indulgence; 2. To perform with this intention the works prescribed; 3. To perform them according to the ends proposed by the supreme Pontiffs in prescribing them; 4. To be in a state of grace, at least when executing the last of the works enjoined, and moreover, to be truly contrite for our venial sins.

The application of indulgences to the souls in purgatory is a most excellent act of charity; these indulgences may be applied to one soul in particular, to the souls most abandoned, or to all the suffering souls.

Charity, gratitude, our own interest, make it an obligation for us to gain indulgences for the souls in purgatory.

The heroic act of charity which many Christians perform in favor of the souls in purgatory, consists in placing at the dis-

posal of the Blessed Virgin for the benefit of the suffering souls all our satisfactory works, and all the suffrages that will be applied to us after death. This act cannot fail to be most pleasing to God and to draw upon those who make it the regard of His infinite mercy.

Only the satisfactions are thus given away; the personal merit attached to the good works cannot be removed from them and these are always the special right of him who performs said good works.

This act does not thereby prevent prayer for any one soul in particular; on the contrary, special graces may be confidently implored of the divine bounty since God assures us that *He will measure to us as we have measured to others.*

Before making this offering it would be best to receive holy Communion with great fervor, to visit a church or public oratory, and to pray according to the intention of the Sovereign Pointiff. (*See this Act in Part Fourth which contains the various formulas of prayers*)

Charity will induce many of the Children of Mary to make this offering through their Blessed Mother; nothing is more worthy of a child of the Blessed Virgin than to aban-

don altogether to the Mother of Mercy the care of her salvation by offering to her all that might serve to her own profit in favor of these poor souls who sigh in pain and anguish far from the abode of eternal happiness.

Indulgences purify the soul, make it more pleasing to God, render its access to Him more easy, and enable it to unite itself to Him. They enable us to obtain more abundant graces for our own sanctification and to do good to our neighbor; in fine through means of them we can contribute largely to the relief and deliverance of the suffering souls in purgatory. Are not these very pressing motives to engage us never to neglect the opportunity of enriching ourselves with these precious treasures?

2 Catalogue of Indulgences granted to the Members of the Association of the Children of Mary

Plenary Indulgences

A plenary indulgence for the members

1. The day of their reception, provided that sincerely sorry for their sins they confess and communicate in the church where they hold their assembly or in any other if necessity requires it.

2. At the Article of Death.

3. Christmas day and the Feast of the Ascension of our Lord, the Conception, Nativity, Annunciation and Assumption of the Blessed Virgin, on condition that they confess with contrition and communicate as above mentioned.

4. At all the reunions marked by the Director, on condition of confessing and communicating, of visiting the church or chapel of the Society, and there devoutly praying for peace among Christian princes, the extirpation of heresy, and the exaltation of our holy Mother the Church. They who assist at the reunion fulfil thereby the obligation of visiting the church or chapel. If there are many reunions in one week, they can gain only one plenary indulgence; the day is optional.

When the reunion takes place in the evening before or after Vespers they can gain the indulgence the same day by communicating in the morning or the next day.

5. The members can gain twice a year the indulgence granted at all the assemblies without being obliged to visit the church or oratory of the Society provided they visit another church there making a confession of their whole life, or a review since their last general confession, and receive the Holy Eucharist.

6. A plenary indulgence on the day they

celebrate the Feast of the title of the Society and the Feast of the secondary Patron, on condition of confessing, communicating, visiting the church where the assemblies are held and there praying with devotion for the intention of the church. This indulgence can be gained at any time from the hour of the first Vespers until twilight the following day.

If the principal or the secondary Feast of the Society be transferred the indulgence will also be transferred. These two plenary indulgences can be gained by the faithful not belonging to the Society if they confess with contrition, communicate, visit the church or chapel of the Society and there pray as prescribed.

7. A plenary indulgence granted to the members who make ten days retreat, or even five, six or seven days if they cannot make more.

8. After having obtained at least once for all, the permission of the Ordinary, the Director can every time he visits the sick members and aids them by his spiritual exhortations either to bear their illness patiently or accept death from the hand of God with entire submission grant them a plenary indulgence the day of their Communion, provided they recite before a crucifix three times, the Lord's prayer and

the Angelical Salutation, according to the intention of the Sovereign Pontiff and the Holy Church,

NOTE—The absent members may gain all the indulgences attached to the good works of which we have spoken if they perform them to the best of their ability and visit, instead of the chapel of the Association, the parish church of the place where they may be.

Partial Indulgences

Seven years of indulgences granted to the members who perform the following works:

1. Assisting at the funeral of a member of the Society or any member of the Church.
2. Praying for the agonizing or for a deceased person at the tolling of the bell.
3. Assisting at pious assemblies, whether private or public, the divine offices, a sermon, a spiritual exhortation.
4. Assisting at the Office for the Dead celebrated for a member or for any of the faithful departed.
5. Hearing Mass on week days.
6. Daily examen of conscience.
7. Visiting the Associates, the sick poor in the hospitals, or in private houses.
8. Visiting prisoners. 9. Reconciling enemies.

Indulgences of the Stations at Rome

The Children of Mary who on the days appointed for the Stations at Rome* shall visit the chapel of the Society or the church of the place in which they reside, and there recite the *Pater* and *Ave* seven times, may gain the same indulgences as if they performed the Stations in and out of the city of Rome.

The indulgence of the Stations at Rome are:

During Advent

The first, second and fourth Sundays, an indulgence of ten years and ten quarantines.

The third Sunday, indulgence of fifteen years and fifteen quarantines.

Nativity of our Lord

The eve of the Feast at the midnight Mass and at dawn indulgence of fifteen years and fifteen quarantines.

The day of the Feast, plenary indulgence.

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* *The city of Rome formerly comprised seven ecclesiastical divisions, the Public Office at which the Pope generally presided was celebrated by turn on certain feasts in a church of one of these divisions whether in the city or out of it. At the end of the Office the Deacon informed the people in which church the next Office would be celebrated. The people and clergy then went from one church to the other to assist at the service: thence they are*

The three following days, the Feasts of St. Stephen, St. John the Evangelist and the Holy Innocents, Circumcision, Epiphany, the Sundays of Septuagesima, Sexagesima, and Quinquagesima, an indulgence of thirty years and thirty quarantines.

Lent

On Ash-Wednesday and the fourth Sunday of Lent, indulgence of fifteen years and fifteen quarantines.

Palm Sunday, twenty-five years and twenty-five quarantines.

Holy Thursday, plenary indulgence.

Good Friday and Holy Saturday, thirty years and thirty quarantines.

On all other days during Lent an indulgence of ten years and ten quarantines.

Easter

Easter Sunday, plenary indulgence.

The two days immediately following and during the whole octave Low Sunday inclusively, an indulgence of thirty years and thirty quarantines.

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called the Station at Rome. St. Gregory had them so regulated that they are marked in the Roman Missal (Fleury, 1, 36, n. 19). *They are no longer made as formerly: but in order to preserve the remembrance of them the Sovereign Pontiffs have granted great indulgences to those who visit the Basilicas in which the Stations would have been made according to the ancient custom.*

Ascension

Plenary inludgence.

Pentecost

Eve of Pentecost, indulgence of ten years and ten quarantines.

Sunday and the days of the octave until Saturday, inclusively, thirty years and thirty quarantines.

On all the Ember days, ten years and ten quarantines.

On the Ember days following Pentecost, thirty years and thirty quarantines.

The feast of St. Mark the Evangelist and the Rogation days, an indulgence of thirty years and thirty quarantines.

Indulgences for the Dead

1. All the preceding indulgences plenary and partial are applicable to the faithful departed.

2. The Altar of the Society is privileged* for all Priests who there celebrate the holy Mass for a deceased member.

3. The Associate Priests can transfer this privilege to any altar on which they offer the holy Sacrifice for a deceased member.

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* *An altar is said to be privileged when the Sovereign Pontiff attaches to it a plenary indulgence applicable to the deceased for whom Mass is said daily or at certain times.*

PART THIRD

Obligations of the Children of Mary and the means offered them to increase in fervor.

CHAPTER I

Obligations of the Children of Mary

A Child of Mary is not rigorously *obliged* to anything more than the fulfilment of the duties incumbent on the faithful at large.

The only real and absolute obligation of a Child of Mary, is to love her Blessed Mother: if this duty is accomplished all the rest will be done well; for we have no better means to acquit ourselves of our obligations than to perform them from motives of love.

Our Lord Jesus Christ before raising Saint Peter to the sublime dignity of chief of the Apostles and Supreme Pastor of the Church, addressed to him these words: *Peter, lovest thou me more than these?*

The Holy Virgin can also say to her privileged child: Lovest thou me more than do the rest of the faithful? May your reply

be that of Saint Peter, loving, earnest, but at the same time timid, since you must not rely upon yourself. Yes my Mother, *thou knowest that I love thee!*

In this sense, dear Children, you are *obliged* to observe the different articles of the rule of your Association, and the practices that have been established to maintain and increase in fervor the works that contribute to the sanctification of its members.

Before presenting you with a rule of life we will point out the general obligations of all the families of your dear and extensive Association.

1. The holy Sacrifice of the Mass will be offered once a year for the living members on some day within the octave of the principal feast. Another Mass will be celebrated for the deceased members the first free day after the second of November.

2. The sick members shall be recommended to the prayers of the Society and the customary devotions will be offered for them at the weekly assembly.

3. They will assist, wearing their Medals and ribbons, at the burial of the Children of Mary who die at the school or asylum or if, having left the institution, they live in the vicinity, provided they still belong

to the Society and have not been admitted to the extern Association.

A Mass shall be offered for the repose of the soul of such deceased members. For the same intention the *De Profundis* shall be recited at the first reunion after their death. Moreover each Child of Mary shall offer for the deceased her next Communion.

4. The Children of Mary are earnestly exhorted to preserve themselves in such dispositions as will permit them to receive holy Communion at least every two weeks; the Aspirants at least once a month.

5. All the members shall offer once a month for the welfare of the Society one Communion. This will not prevent them from having other intentions in the same Communion nor from praying for particular persons and necessities.

6. They will assist at the Masses, processions and ceremonies of the Association.

7. The Associates will assemble every Sunday at an appointed hour with the Directress or in her absence with the Sub-Directress, for the purpose indicated in the special chapter relating to these Assemblies. (Ch. X Art. 4)

8. All the members will recite in common once a week, on Saturday or Sunday the Little Office of the Immaculate Conception.

They will recite daily the *Remember* and three times the invocation, *O Mary, conceived without sin, pray for us who have recourse to thee.*

9. It is desirable that the members daily spend a short time in the chapel of the Blessed Virgin or before one of her statues, and that they recite each day at least one decade, if not the entire chaplet; this should be said in common when practicable.

10. On some day designated by the Council and by preference the eve of a feast, they will make the monthly retreat, in order to reanimate them in the spirit of fervor. On this day they will recite after morning prayers, the *Ave Maris Stella* with the versicle and prayer to consecrate the month to Mary.

11. They should annually attend a retreat of some days, during which they make a review of the principal faults committed during the year.

CHAPTER II

Rule of life for the Children of Mary in the School or Asylum

Note—The reading of this rule will be at all times most useful to the Children of Mary; even when they shall have entered society they

can follow nearly all the pious practices which it recommends and they will find therein an efficacious means of securing their perseverance

"He who lives to the rule lives to God," says St. Gregory of Nyssa. "If you wish to make any progress," adds the pious author of the *Imitation*, "be not too free, but restrain all your senses under the yoke of discipline."

To these testimonies of the importance the necessity of leading a regular life, we could add many others. Experience sufficiently proves that if a young person does not on entering the world, mark out for herself a rule of life, she loses by degrees the spirit of piety, and frequently suffers shipwreck. To guard the Children of Mary against so fatal a danger, we will here lay down a rule of conduct which, without entering into details, and fixing the hour for the exercises, can easily be adapted to the various positions in which they may find themselves in the world.

1 THE DAILY DUTIES OF A CHILD OF MARY

Her principal obligations are reduced to three heads: 1. Exercises of Piety. 2. Labor. 3. Repose, and Recreation.

Exercises of Piety

1. To commence the day well, a Child of

Mary should make it a duty to rise at an appointed hour, regulated by her hour of retiring.

2. On awakening she will make the sign of the cross, offer the day to Jesus and Mary: her first words should be the sweet names of Jesus, Mary and Joseph.

3. While dressing with the greatest modesty under the eye of her Immaculate Mother she will entertain herself with pious thoughts and prepare for prayer and meditation.

4. *Vocal Prayer.*—Except in pressing and unforeseen circumstances she will say her prayers before commencing her daily duties, in order not to expose herself to the danger of dissipation or perhaps of omitting them altogether.

5. *Meditation.*—The vocal prayer will be followed by a meditation. It would be well to consecrate at least a quarter of an hour daily to this salutary exercise. If, however, it should be absolutely impossible to give so much time to it, she should be careful to make at least a few minutes' reflection, to consecrate the day to God, to place herself under the protection of her tender Mother, to provide against the faults into which she falls more habitually, and to take some good practical resolution.

6. *Mass.*—She will assist at the holy Mass

every day; or if her occupations prevent, she will hear it as often as she can; should she not have time for meditation and for Mass, she can reflect on the subject of her meditation during the holy Sacrifice and make her prayer in union with our Lord immolating Himself for her on the altar. In this manner she would participate at the same time in the merits of the Mass and in the fruits of the meditation.

7. *Particular Examen.*—Towards the middle of the day she will recollect herself a moment to examine if she has been faithful to the morning resolutions, and renew them for the evening. If in her power it would be well to choose the time when the Angelus rings at noon, which she will be faithful to recite then, as well as at morning and night.

8. *Visit to the Blessed Virgin.*—She will take the most convenient time in the afternoon to make her visit to the Blessed Virgin during which she will recite one of the visits of St. Liguori, joining thereto the recitation of the *Remember* as marked in the chapter of the *Obligations.*

9. *Pious Reading.*—When the occupations and duties of her state allow, the Child of Mary will read some book of piety if only a chapter of the *Imitation of Christ.* Those

who cannot take the spiritual reading every day will do so at least on Sundays and Festivals.

10. *Prayer and General Examen.*—She will finish her day by evening prayer at which she will carefully make the general examen of all the faults she may have committed. She will also prepare the subject of meditation for the next day.

11. *Hour of Retiring.*—This will be regulated as that of rising. She will observe the same modesty going to sleep with a pious thought, particularly the thought of death of which sleep is the image. By fidelity to these exercises, the Child of Mary will preserve the spirit of faith, and with this spirit the fervor of piety.

Labor

Animated by faith, a Child of Mary should consider labor a salutary punishment imposed on our first parents and on all their posterity in accordance to the divine words: *Thou shalt eat thy bread in the sweat of thy brow.* Labor thus considered, far from debasing the Christian soul serves, on the contrary, to ennoble it since it elevates it to the glory of heaven. There are many saints who have acquired eternal glory only by the labor of their hands in the most humble conditions. Did not our di-

vine Saviour, the supreme Master of all the riches and goods of earth, vouchsafe to choose this state for Himself, for His holy Mother and St. Joseph? Supported by these salutary thoughts, strengthened by these great examples, the Child of Mary will know how to offer a continual violence to pride and to the indolence of corrupt nature: she will use all possible care and diligence whether she labors for herself or for others, because setting aside human considerations, she labors always for God and heaven.

Repose

Repose and recreation are necessary to refresh nature, but we should take them with the view of rendering ourselves more fit for labor and for the accomplishment of the duties of our state. Such ought to be the rule of conduct in a Child of Mary, who comprehending well the value of time purchased at the price of the blood of a God should be very careful of every moment of it.

Sleep.—Ordinarily she will give but seven or eight hours to sleep except in cases of sickness, indisposition or great fatigue. The bed enervates virtue and strengthens vice: a person who prolongs her sleep beyond a reasonable measure, furnishes terrible arms to concupiscence of the flesh, and pre-

pares for herself dangerous combats. To avoid losing totally the time spent in sleep and which occupies a third part of her life, the Child of Mary should carefully offer to God the repose she is going to take and fall asleep with some good thought.

Recreation

The Child of Mary during the time of her residence at the school or asylum, is effectually sheltered from the dangerous amusements of the world; she ought, nevertheless, to watch carefully over her recreations into which the artifices of the devil may easily glide. She should avoid during recreation hours holding conversations in a low tone and in sequestered places with one or two of her companions, for even though this were done with the desire of encouraging one another in piety and virtue, this restricted intercourse being a departure from the rules adopted in our schools and asylums could not draw down the blessing of God. Let a cordial gaiety reign among the children, let each one contribute her part to the general amusement; if possible let the recreation be taken in the open air and the preference given to those sports and games which while they unbend the mind, procure salutary exer-

cise for the body, strengthen the constitution and preserve health.

A Child of Mary will distrust also that inclination she might feel to separate from her companions and to isolate herself during recreation; whatever may be the motive that would prompt her to act thus, she ought not to follow the impulse for it is an excellent rule applicable to all cases, "to do well whatever we do."

The Child of Mary ought to sanctify her recreation as well as her labor by offering both to the glory of God through her Immaculate Mother.

Every circumstance of life should be reserved to the glory of God and the salvation of our souls and we should grasp with a holy eagerness each opportunity of pleasing our divine Master.

When you are allowed, dear Children of Mary, to select any book from the library, let your choice fall most frequently on the life of a saint. You will find therein abundant and nourishing food for your soul, and at the same time a pleasing recreation for your mind. Many persons given up to dissipation, have become entirely converted by reading the lives of the saints, Saint Ignatius Loyola for example, who from an ambitious and worldly soldier, neglectful

of his religious duties, became a saint, an eminent doctor, and one of the pillars of the Church.

That which you may copy without fear of excess is the love which the saints had for God and His Blessed Mother; they offered to God all that they had, all that they were; they desired only to please Him; their sole aim, their only aspiration was to love Him more each day and to persevere in His love until their last sigh. This feature in the lives of the saints is always imitable, and we earnestly recommend this practice to you; have the laudable ambition to attain the highest degree of love for God and the most holy Virgin, and strive to excel all other creatures in this love; such an ambition, far from injuring the interest of your soul, will cause you to become great saints.

Conversations

The Apostle Saint James fears not to assert that, *he who offends not in words is a perfect man.* The Child of Mary should watch attentively over her conversations which should be always edifying, carefully avoiding in them, First, levity and dissipation which so easily insinuate themselves into prolonged and useless conversations; far from indulging a desire to talk she

should study to repress it, and should speak with modesty and wise precision. Second, the spirit of contention and dispute which divides hearts and wounds charity. Third, misplaced railleries, sarcastic and humiliating expressions. Fourth, detraction, the desire of knowing and relating everything disadvantageous to our neighbor, revealing his defects and faults. This is a vice unhappily too common, even among those who make profession of piety and one of which but little scruple is made. Fifth, murmurs, complaints against parents, teachers, the dignitaries of the Association, or any one in authority and whose defects, true or supposed, never excuse the want of due respect and charity. Sixth, every word which could tarnish in the slightest degree the virtue of purity.

Intercourse with Companions

Even whilst the Child of Mary enjoys the peaceful seclusion of the school or asylum, she should take precautions with regard to the company she frequents by preference, at the same time being on her guard not to form particular friendships, which as a most dangerous snare she ought ever carefully to avoid. If she selects for her companions those filled with the spirit of the

world, her soul will soon feel their detrimental influence.

If this danger exists in the school or asylum, with much stronger reason should the Child of Mary fear it when she is in the midst of the world. To what risks is not her salvation exposed on this account? Ignorant as she is of the snares laid for her innocence, how easily may not a bad companion accomplish her ruin.

On the contrary, if she selects for her friends and companions, not only in the world, but even in the school or asylum, such as are truly Christian and pious, she will not fail to rejoice the heart of her Blessed Mother by the progress she will make in virtue. Therefore, she will firmly resolve before entering the world to form a friendship with very few companions of her own age, and to break off her connection with these if she perceives that they do not merit the good opinion she had formed of them and which had influenced her choice.

Repasts

In whatever situation a Child of Mary may find herself she ought never to forget the advice of the Apostle: *The kingdom of God consists not in eating and drinking.* The virtue of mortification will accompany

her even to the table; and while she gives to the body what is necessary to repair and support its strength, this virtue will suggest many sacrifices most agreeable to God. In imitation of St. Aloysius Gonzaga she will at every repast reserve a *portion for her Guardian Angel*, by depriving herself of something which might flatter sensuality. With much greater reason will she bear with cheerfulness, those privations in regard to her nourishment which divine Providence may regulate.

Toilet

A Child of Mary must remember that in dedicating herself to the service of the purest and most modest of Virgins she has contracted the obligation of renouncing too great attention to worldly dress and fashion, to all that serves to feed vanity. A soul seeking to please God rather than men, should adopt a style of dress simple, proper, and becoming and cautiously avoid all fashions which do not accord with the strictest modesty.

2 WHAT THE CHILD OF MARY SHOULD DO EACH WEEK.

1. To sanctify the week, many saints have had the pious custom of consecrating each day to some special devotion. Sunday, Blessed Trinity; Monday, Holy Ghost; Tuesday, Guardian Angel; Wednesday, St. Joseph; Thursday, the Blessed Sacrament; Friday, the Sacred Heart and Passion of Jesus Christ; Saturday, the Blessed Virgin.

2. It is much to be desired that the Child of Mary should preserve the good habit of going to confession every eight days, or at least every fifteen, if her situation permit. In all cases she will make it a rule never to pass an entire month without confessing.

For what regards holy Communion she will follow the advice of her confessor; but she will as much as possible, try to render herself worthy to approach this sacred banquet frequently, knowing that it is there only, that she will find abundant and solid food to fortify her soul, a salutary remedy for all her spiritual infirmities, and the victory over all her enemies.

3. *Sundays and Festivals.*—She will make it a duty to assist at the offices of the parish church and at the instructions which will be made there, as far at least, as her

occupations will permit. Her conduct in church, her recollection and modesty should edify all who behold her. She will carefully avoid speaking in the church, gazing about, above all, laughter and dissipation.

3 WHAT THE CHILD OF MARY SHOULD DO EVERY MONTH

1. In imitation of many saints and conformably to the practice of a great number of pious persons, the Child of Mary will choose for the month a patron among those whom the Church honors. In many Associations the patron saint is drawn at the assembly.

2. She will once a month when convenient make a retreat which will be accompanied by a review of her faults, and preparation for death.

3. She will be careful to ask her Director what practice she is to adopt during the ensuing month, in order to make daily acts of it. She will be faithful to renew the act of consecration to Mary with her whole heart in union with her companions.

When she enters the world she will continue as far as possible to make the monthly retreat, following the exercises to which she was accustomed while in the school or asylum.

4 VARIOUS PRACTICES OF PIETY USEFUL TO THE CHILDREN OF MARY

Not to tax the piety of the Children of Mary we have refrained from inserting in the preceding Rule of life, certain practices which may be very useful; hence they will be now proposed to their devotion. *Each one*, says St. Paul, *receives from God his own gift*, his particular attraction. For this reason the Church authorizes so many practices of piety, not that she wishes to impose them as a law on all the faithful, but to furnish each one the means of sanctifying himself in those most suited to him. A practice very trifling in itself but for which they felt a special inclination, has produced in the saints the most sublime virtue. St. Bernard animated himself to the practice of penance and monastic perfection by asking himself this simple question: *Bernard why hast thou come to religion?* St. Aloysius found strength to despise the world and to detach himself from the earth, in these words: *What will all these things avail thee for eternity?* St. Vincent de Paul arrived at the most intimate union with our Lord, by asking himself this question, before speaking or acting: *What would Jesus Christ do?*

1. The first practice that we recommend to the Children of Mary, is *Spiritual Communion*, a practice so useful that it has been recommended to all the faithful by the holy Council of Trent.

It consists in making in our heart an act of the real presence of Jesus in the holy Sacrament; adoring Him, begging pardon for the faults committed, and ardently desiring Him to come spiritually into our heart since we cannot receive Him sacramentally. This spiritual Communion is to be made at Mass every time we are deprived of the happiness of sacramental Communion; moreover it can be renewed many times the same day, particularly in visits to the Blessed Sacrament, passing a church or a chapel where it is kept, and especially on those days on which we are prevented from hearing Mass.

2. The use of *ejaculatory prayers* helps greatly to sanctify our daily actions. It will be very profitable to select during meditation some which relate to the subject; an excellent means to recall to mind the resolutions that we took in prayer.

3. *The Way of the Cross* is a most salutary exercise, as well on account of the special graces our Lord is pleased to shed on those who compassionate His sufferings

and who love to meditate often on the torments of His Passion, as for the plenary and partial indulgences attached to it and which are so numerous that Benedict XIV forbade preachers to specify them. The Way of the Cross ought to have a particular attraction for the Children of Mary; they should love to accompany their tender Mother in the sorrowful way of Calvary.

4. *Works of Charity.*—The practice of charity, spiritual and corporal is necessary to salvation, since according to the words of our Lord, the sentence of salvation will depend on our works of mercy. Moreover the exercise of charity is the best means of appeasing the divine justice and obtaining the pardon of sins. The Holy Spirit teaches us this when He says *Redeem your sins by alms.* And our divine Master ranks it among the Eight Beatitudes: *Blessed are the merciful for they shall obtain mercy.* Penetrated with these truths the Children of Mary will follow the counsel which the dying Tobias gave to his son: *If thou hast much, give much; and if thou hast little, of that little give.* An excellent way of doing much good with but little means, is to contribute to the *Society of the Propagation of the Faith* and that of the *Holy Childhood,* with which the Children of

Mary have been made acquainted while in the school or asylum. Having gone forth into the world not only will they themselves remain members of these holy Societies but they will endeavor to induce their acquaintances and young companions to join them.

The Children of Mary who have not in their power sufficient means to assist the poor and contribute to these pious works, will supply this deficiency by works of spiritual charity, visiting the sick, consoling the afflicted, and above all, instructing the ignorant.

CHAPTER III

Of the Virtues most essential to the Children of Mary

I Piety

The preceding rule of life would be useless to the Children of Mary did not they possess, or at least labor to acquire those essential virtues which ought to distinguish them. The exterior should be the reflection of that which passes in the soul; and a life well regulated as to the outward appearances, but full of agitation, and not interiorly united to Jesus and Mary, would be a useless life, a sounding brass

and a tinkling symbol, according to the expression of St. Paul, which could neither glorify the Creator nor do honor to our Mother in heaven.

We entitled this chapter: *Of the Virtues most essential to the Children of Mary;* we could have restricted the number and written: *Of the Virtue most essential;* and even, *The Virtue alone essential,* since from it flows all other virtues; we mean true and solid piety, earnest love of God.

If, in place of created beings, worthy no doubt of her respect and love, but at the same time infinitely below God, her Creator and Mary, her Immaculate Mother, the child takes for the object of her affection Jesus, and the most holy Virgin, she will feel herself strongly impelled to labor for the acquisition of all virtues. Her love, the imperious need of her soul to satisfy in every possible way the heavenly object of her devotion, will urge her to observe not only the commandments of God, but moreover to follow as carefully as human weakness will allow, the evangelical counsel: *Be ye perfect as your heavenly Father is perfect*: and to say with the saints: *My God, give me strength to obey, and command me what Thou pleasest.* The love of God, or true piety well understood and

practised, is then the solid and essential basis upon which the Child of Mary should build her perfection; to say better, it is the inexhaustible source whence all other virtues flow, and it insures the necessary condition of perseverance.

We would wish from our heart, dear Children, that our entire Association, would apply to the practice of an interior life; that the Associates should possess a piety more elevated in degree than the piety common to ordinary Christians. *What will you render to the Lord for all that He has done for you? Take the chalice of salvation and call upon His holy Name, sing aloud His praises.* Be yourself a victim of love, a perfume of virtue ascending even to heaven. You are really the chalice of the Lord since you receive the sacred Body and Blood of our divine Saviour in the holy Sacrament, and you will sing His praises worthily if you honor Him by your virtues.

2 Humility

You will be *humble* first, because our Lord was humble; never did He exalt Himself, never did He seek the praises of men or perform His actions to acquire human glory: on all occasions He referred to His

Father the honor of His miracles and the wisdom of His discourses. He had said by the Prophet: *Sacrifice and oblation Thou didst not desire, but a body Thou hast fitted to me. Behold, I come.* For Himself He loved the lowest place, humiliations and contempt; He chose an obscure life and abject employments; He served His parents in a poor workshop during thirty-years, and yet He was God.

And you dear Children of Mary, who are but mean insignificant creatures, could you pride yourselves on anything in presence of this annihilation of the Word of God, above all when He says to you: *Learn of me that I am humble of heart; Blessed are the humble;* when He declares that the kingdom of heaven is for those who by their simplicity and humility resemble little children; and in fine, that *He who is first among His followers should consider himself as the least.*

If without losing sight of the examples and precepts of Jesus, you consider the life of our Immaculate Mother, what will you behold? A life all hidden in God; sixty-three years passed upon earth in the most complete obscurity, far removed from human observation which she always carefully avoided; humble and hidden in the

temple; humble and poor in the stable of Bethlehem and in Egypt; humble and humbly dependent during the public life of Jesus; humble and desolate at the foot of the Cross; humble and solitary after the death of her divine Son! Humble, always humble! is not humility the only virtue she acknowledges herself to possess when she replies to the high encomiums addressed to her by Saint Elizabeth: *The Lord hath regarded the humility of His handmaid, henceforth all generations shall call me blessed.*

To please Jesus, her divine Master, her adorable Saviour, to resemble the most holy Virgin her Immaculate Mother, the Child of Mary will strive to become *humble:* she will desire to remain unknown, to pass unperceived, to disappear from the eyes of creatures, so as to become great in the sight of God.

She will watch over herself to stifle in their birth the susceptibilities of self-love and to correct the defects of character that would alter the peace of her soul, and render it disagreeable to Jesus who wishes so ardently to make His abode therein.

Such should be the life of a Child of Mary who would truly deserve this beautiful name.

3 Simplicity

The Child of Mary should be *simple in mind*, having but one aim one desire—to please God; *simple in heart*, loving only God, and that which He loves, for Him and in Him: lastly, *simple in her exterior*, casting far from her all that savors of vanity or self-seeking, whether in dress, deportment or carriage; in a word, she must be characterized by this virtue of simplicity.

4 Obedience

The Children of Mary shall greatly esteem the virtue of *Obedience;* living in habitual union with Jesus and Mary, they should remember that their will ought to be so submissive, so lost in the divine will, that never with knowledge or reflection, will they resist or act contrary to the good pleasure of God in whatever way it may be manifested to them.

Our Lord Jesus Christ *was obedient even unto death and the death of the cross.* By repeating these words from time to time the Child of Mary will find herself strengthened against the revolts of nature, against all those repugnances excited by self-love; and she will find her happiness in submission in yielding on all occasions for in this exercise she will accomplish the most holy will of God.

5 Purity

From the love of God and that of His holy Mother the Child of Mary will draw the esteem and predilection she ought to have for purity. God is essentially pure; sanctity is His essence; and Mary destined from all eternity to be His Mother, was pure from the first moment of her conception never knowing the infirmity of sin. The soul that would render herself agreeable to Jesus and Mary, who wishes to live according to their life, must have a horror for all that would sully in the slightest degree the purity restored to her in Baptism and which she must preserve with inviolable fidelity.

Purity is a *precious pearl* that she must carefully keep; *an enclosed garden* that she must defend; *a sealed fountain* to which she must prevent access. We find at intervals among our pupils, favored souls surrounded by an atmosphere of innocence. It would appear that our Lord had granted them a portion of that beautiful and amiable purity which was the special gift of His august Mother. These favored souls know nothing of evil, instinctively they shrink from every word, thought or image that would even remotely attack or wound the

delicate virtue which they cherish, without being conscious of the fact.

Let these souls so highly privileged thank our Lord and praise His Immaculate Mother for they have received an inestimable gift, a gift that makes them participate in the nature of angels and enables them to practice virtue with great facility.

Let the Child of Mary set a guard over her senses, her mind and her heart. Let her exercise the utmost vigilance and entreat her Mother to preserve her from evil; by this assistance she will maintain herself in that fidelity which is required of the Children of Mary.

6 Charity

With what love has our Lord loved man? He loved us to the extremity of sacrifice; He sought and endured humiliations, sorrows and the ignominious death of the cross to secure our salvation. Did He make any account of sufferings? Did He spare in our behalf His fatigues, His labors, His miracles, His blood?

Ah! if we wish to love as He loved, let us learn to be meek, patient, eager to render service to our neighbor, full of deference and regard for Him; giving all that we possess for his benefit and asking nothing in return for our good offices, neither thanks

nor acknowledgment, but accepting with gratitude and humility whatever He may choose to offer.

True Children of Mary should be *charitable always and everywhere.*

To render these counsels more efficacious we will propose three methods of putting them in practice: by support, by abnegation and by gratitude.

1. By support: Charity demands that we excuse and pardon; that we never complain but on the contrary, that we esteem ourselves happy when we have a sorrow to endure for Jesus our Well-Beloved, our Model and our last End.

2. By abnegation or forgetfulness of self: Charity seeks rather to have less than more; she advances the interests of others and neglects her own; she willingly undergoes labor and trouble; deprives herself cheerfully of what is most useful to spare her neighbor a privation; she prefers to give rather than to receive, and wishes that the wants of every one be supplied before hers are remembered.

3. By gratitude: It is most advantageous to be grateful; to acquire some sparks of that true and pure charity of our Lord Jesus Christ who is essentially grateful, for we know that in return for a cup of cold

water given in His name to the poor He has promised an eternal recompense.

We will terminate this chapter with the assertion that true charity is the keystone of perfection; and if it is said of virtue that faith is the root, humility the stem, purity the flower, obedience the watchful guardian, it is not less true that charity is the heat that gives it vitality, the dew that fertilizes it, and the sap that makes it attain perfection.

CHAPTER IV

Of the Feasts of the Association of the Children of Mary

We are here below in a land of exile. Heaven is our country, and it is reached only by a rough and difficult road. But we have been placed here by a good Father whose eye is ever on us, whose hand directs and supports us, whose grace accompanies us to lift us up when we fall and to lighten the fatigues of the journey. His paternal goodness has provided resting places on the way where the repose which we enjoy sweetly lifts our thoughts to heaven, reanimates our desires, and nourishes our hopes of a blessed immortality.

These stopping places in the journey of life we call *Feasts.* Our good God gives them to us sometimes in His own honor as on all Sundays of the year, sometimes in honor of His Son, our Saviour and Redeemer as at Christmas, Easter, the Ascension, etc. Again to adore the Holy Spirit as at Pentecost. Sometimes it is to honor the triumphs of Mary as in her Immaculate Conception, her Assumption; in fine, to admire the example and beg the intercession of the Saints and Angels, our friends in heaven, our guides and protectors in this valley of tears.

If every Christian should celebrate the feasts of the Church in a holy manner, with how much stronger reason ought the Children of Mary to accomplish this duty? As these festivals procure them a sweeter joy, a more intense delight, so they demand a more exact, careful, fervent and affectionate preparation.

You should never, dear Children, allow these days of grace to pass without giving and asking. Thus you will profit by the solemnities with which the Church recreates her children; Jesus and Mary will bless you because you will make a good use of the means of repose and sanctification provided for you.

To secure this happy result you ought not to regard the eves of Feasts as ordinary days; they must be times of preparation silence and recollection, so as to enjoy in advance the benefit of the solemnity; examine what are your defects and the means you must take to correct them. The soul should adorn herself with purity and innocence that she may offer to her heavenly friends the homage to which they are entitled.

To assist the memory of the Children of Mary on the occasion of a Feast, the reflection marked for the day shall be read after morning prayers so that during the day the Associates may bear it in mind and strive thereby to enter into the spirit of the Church.

On the vigils of great Festivals as the Immaculate Conception, Christmas, Easter, Ascension, Pentecost, the Assumption, All Saints, the present Chapter will be read before the reflection on the Feast, so as to reanimate the fervor of the Associates and remind them of the intention of the Church in establishing these Holydays.

DECEMBER 8

Feast of the Immaculate Conception

Thou art all fair O my beloved and there is no spot in thee. Cant. iv.

To-morrow we shall celebrate our patronal Feast, the happy day on which we renew our consecration to the best of Mothers. What fervor should inflame our hearts! how innocent and pure should they be to prove an acceptable offering to our gracious Queen.

This great Feast commemorates her privilege by excellence. Who could describe the beauty of a soul perfectly free from the stain of sin? Who could understand the glory of this august prerogative bestowed on Mary? She was ever the luminous reflection of the divine Beauty, always the well-beloved of the Most High who delighted to contemplate the spotless masterpiece of His works, the chaste Sanctuary in which the divine Word was one day to become incarnate.

As children of this spotless Virgin we ought to purify our hearts so as to make some approach to the resplendent beauty of the soul of our Mother. Unlike her we are sullied by the original stain; but we have

been regenerated in Baptism which clothed us with innocence and enriched us with the grace of our Saviour Jesus.

Have we preserved the dear and precious treasure of our baptismal innocence? If unfortunately we lost it, have we recovered it by repentance and a sincere conversion? Ah, if we knew the happiness to be found in perseverance and fidelity to grace such as Mary possessed and which would be crowned by a death like to hers in the peace and love of God, all sacrifices would appear trivial and the restraints imposed by the service of God would become light and easy.

O Mary, conceived without sin, Virgin most pure, obtain for me great purity of heart of body and of mind and the grace rather to die than to commit sin. Amen.

Practice.—Give yourself to the ever blessed Virgin to serve her more generously and be always docile to the inspirations of grace.

DECEMBER 25

The Festival of Christmas

Light has arisen to us who were in darkness and it is Mary who presents it to us.

The celestial and increated Light, the Light which enlighteneth every man coming into this world, is about to dawn. It descends from heaven and illumines our poor earth, the darkness of our intellect and of our heart, and it is Mary, our Immaculate, our tender Mother who brings and presents it to us.

But the divine Infant, Son, at once, of the Most High God and of Mary, does He not call us to Him? Does He not invite us to gather around His crib? His Mother is ours also, He is at the same time our God, our Saviour, and our Brother. O Mary, *show us Jesus*, lift the veil that covers Him, permit us to contemplate His sweetness and His mercy.

He is the Word made flesh, He comes to save us; He is the divine Sun that shines alike on the just and the wicked, because he longs to attract us to Him and to be loved by all men.

Beloved Children, my Son Jesus teaches you on this day three great lessons: *humility, obedience,* and *poverty.* Behold the

King of heaven laid upon straw between two animals. But why is His birth so humble and abject? Because He wishes to practise holy obedience, from the stable of Bethlehem to the cross on Calvary, and even to His last sigh upon the ignominious tree. He has despised the riches of earth to teach us that, *His kingdom is not of this world*, and that He reigns only over hearts detached, humble, and obedient like His own. Adore, contemplate, love Him, follow His example. He is *the way, the truth, and the life, and he that follows Him walketh not in darkness.*

O Mary, how sweet are these words to our heart! Assist us to understand and keep them, to meditate upon them, and to follow until our last sigh, their safe and salutary guidance.

December 27

Feast of Saint John Evangelist

The well beloved of the Lord reposes in His arms. Deut. xxxiii.

Our divine Saviour has made known the tender predilection which He entertained for Saint John by the inestimable favors He granted to him. He made this chosen Disciple the depositary of three great treasures, *His Heart, His Cross* and *His Mother;*

His Heart, when during the last Supper our Lord permitted Saint John to recline his head upon the bosom that enshrines the Divinity and to draw from its very source the fire of true charity that would henceforth inflame his heart; *His Cross*, on Calvary where love made the Disciple share all the sorrows and opprobrium of the Master; *His Mother*, at the solemn moment when His sacrifice consummated, Jesus dying said to His Disciple these mysterious words: *Son, behold thy Mother.*

In giving him *His Heart*, our Lord made Saint John heir to all the treasures of His love; by the donation of *His Cross*, he receives also the treasures of his Saviour's merits; and with the gift of Mary for his *Mother*, the beloved Disciple inherits all the treasures of divine grace.

Children of Mary, you who wish to share in the privileges accorded to the Apostle of love, apply yourselves to imitate, in a particular manner, the innocence and fidelity of his life; after his example be truly devoted to the most holy Virgin by whom you were also adopted on Calvary. Like him live always in the company of your august Mother by a continual attention to her good pleasure, by practising the virtues so dear to her and by extending every where the reign of her love.

O well-beloved Disciple, considered by Jesus as another self when He confided to thee His cherished Mother, remember that we were also present to His mind at that solemn moment, we who were to become one day the favored children of His grace and love. We are associated to thy happiness; obtain for us we beseech thee, the favor of living always under the eyes of Mary, of dwelling in her heart, and dying in her love.

January 3

Feast of Saint Genevieve

Patroness of Paris

Blessed are the clean of heart for they shall see God

Saint Genevieve was a simple village girl, most pleasing in the sight of God. The sacred Names of Jesus and Mary were her only hope; meekness and humility her ornaments; purity her treasure; faith, generosity and abandon to divine Providence, her peace and consolation.

The love that burned in her heart caused her to delight in sufferings, and to her the cross of sickness and infirmity was never burdensome, because she regarded Jesus crucified, and strove by patience to conform

herself to Him. Saint Genevieve lived far removed from the world, entirely ignorant of its spirit. Let us entreat her to obtain for us that we may lead a pure and mortified life; the precious gift of prayer by which she obtained so many graces for herself and for others; and that admirable virtue of simplicity which seeks only God and has no desire but to please Him.

February 2

Presentation of Our Lord and Purification of the Blessed Virgin

Sacrifice and oblation Thou didst not desire, then said I; Behold I come. Ps. xxxix

It is Mary, the purest of Virgins, who presents the Infant God to the Eternal Father, and who submits herself to the requirements of the Mosaic law, although this law was not made for her. Learn O Children of Mary, the great lesson of a hidden life, of flight from all that could attract the eye or the admiration of creatures, and to seek only to please God.

Joseph and Mary redeem the Infant Jesus with two doves, the offering required from

the poor in Israel. You may likewise, offer two doves to purchase your God; that is to say, give Him your body and your soul, both purified from the stain of sin, and adorned with the jewels of virtue.

In union with the Infant Jesus, present to Him also your heart, soaring aloft like the dove, on the wings of simplicity and purity; resemble your Mother, so humble, so obedient, so pure, and ask her to assist you in this work of transformation which will subdue your pride and self-will, and make you spotless in heart, in body, and in mind, meek and submissive as your heavenly Model.

March 19

Feast of Saint Joseph

Spouse of the Most Holy Virgin[1]

His glory is great because Thou hast confided to him his Saviour; Thou hast clothed him with splendor and majesty. Ps. xx.

What graces may we not expect from the tenderness of this great Saint, all power having been given to Jesus in heaven and

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[1]*When this Feast falls in Holy Week, the celebration is transferred until the Monday or Tuesday after Low Sunday.*

on earth, and all power having been given to Joseph over Him to whom belongs the plenitude of power. Let us then invoke with the greatest confidence the blessed Guardian of our Saviour, the glorious Spouse of the Queen of Virgins, with whom he lived in so great intimacy that Jesus called him Father, and Mary was subject to him. Consider the little cottage of Nazareth where dwelt this admirable Trinity on earth, in silence, recollection and labor; there it was that Saint Joseph learned the secrets of the interior life, the life of union with Jesus and Mary; there also he practiced with admirable perfection, the virtues of obedience, humility, faith and love, so as to raise him, after his most holy Spouse, to the first rank among the Blessed, and to make him the powerful intercessor with the Blessed Trinity in behalf of the faithful. Let us have recourse to him, therefore, in all our wants, well assured that he will not deny his assistance to the privileged Children of Mary Immaculate; above all let us entreat him to procure for us the happiness of living like him in closest union with Jesus and Mary, and of dying in their holy company.

O glorious Saint Joseph, our Patron and protector, *watch over us; show thyself our father.*

MARCH 25

Annunciation of the Blessed Virgin[1]

A Virgin shall conceive and bear a Son, and His name shall be called Emmanuel, God with us. Isaias.

Behold the festival that recalls to our mind the Word of God appearing on earth, His mysterious incarnation, the first act of His mortal life, the commencement of the grand work that effected our reconciliation with God; and Mary our august Mother is the Temple in which this ineffable wonder is accomplished. An Archangel is commissioned to ask her consent, which she gives in a reply sublime in simplicity, and in humble submission: *Behold the handmaid of the Lord, be it done unto me according to Thy word.*

Mary has then a great share in this incomprehensible mystery; she will be the altar, and take part in the sacrifice, by the perfect acquiescence of her will, and the martyrdom of heart which it will cause her to endure.

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[1]*When this Feast falls in Holy Week it is transferred to the Monday after Low Sunday*

If our Mother shows herself so humble at the moment when God raised her to the greatest dignity; if her purity shines forth so resplendently in preferring the title of Virgin to that of Mother of God, should not we, her beloved children, imitate these virtues, show ourselves pure of heart, obedient, and abandoned to the good pleasure of God; should we not redouble our vigilance so as to remain ever faithful, and ever worthy of the complacency of our Mother, when, above all, we share in her happiness by receiving Jesus in the most holy Sacrament? Oh, if we could be animated with her holy dispositions. Let us unite our supplications to obtain this grace for one another.

August Mother of God, pray for us that we may be able to say with thee, and like thee even to our last sigh: *Ecce Ancilla Domini!* May the will of God and not our will be forever accomplished.

Friday in Passion Week

Compassion of the Most Holy Virgin

Thy sorrows weigh upon my soul because my sins have drawn them upon thee

I contemplate thee at the foot of the cross august Queen of Martyrs, weeping in silence,

and suffering in thy soul the most bitter grief at the sight of the spotless Victim, the holy one of God, hanging on the cross, His hands and feet most cruelly torn by the nails that affixed Him thereto. The more tenderly we love, the greater is the anguish we endure in assisting at the death of the beloved. The love of Mary for Jesus is incomprehensible, and her divine Son fully returns her inconceivable love; how then can her sufferings be conceived; for so intense were they that without a miracle of grace, the Mother of Sorrows would have sunk under their weight at the foot of the cross.

And we have pierced her soul, have crucified Jesus! Our ingratitude, our murmurs, our resistance to grace have been His executioners. O sin, accursed sin, could we commit thee again when we remember that thou hast nailed Jesus to the cross, and caused the martyrdom of Mary. No, no, we promise to-day on Calvary that never, never more will we sin. When temptation attacks our soul, when Satan in his fury attempts to rob us of our innocence, we will hasten to embrace the cross, and to contemplate our Mother. With our eyes fixed on Jesus and Mary, we will put our enemies to flight and be victorious over their assaults.

The Resurrection of Our Lord

If you are risen with Jesus Christ seek the things that are above where Christ is seated at the right hand of God. Col. iii.

Let us rejoice with our Mother, let us sing with her the eternal *Alleluia!* What joy inundated the heart of the august Queen of Angels, when her divine Son appeared before her, risen, impassible, and glorious, to console her for all the anguish she had endured! In one moment all is changed for the Mother of Sorrows, joy succeeds tears; gladness and delight follow the most intense maternal grief; glory succeeds humiliations; and life, death.

Children of Mary, you will taste the delicious joys of this day, inasmuch as you shall have shared with your Mother the chalice of Jesus. If for love of Him you have labored during Lent to correct your predominant passion, to mortify your senses, to overcome every evil inclination, to destroy in yourselves all that has contributed to the sufferings of our Lord, rejoice, you will rise with Him; you will come out from the tomb of your negligences, infidelities, and dissipation, and you will sing with the Angels, with all true Christians; *Alleluia!* the Lord has conquered, and we are

victorious with Him: *Alleluia! Death and sin shall no longer reign over us.*

O Mary, Mother of Jesus glorified, obtain for us that death which gives life; obtain for us that resurrection which consists in the practice of the works of light and of true virtue.

May 24

Feast of our Lady of Help

O Mary, come to our aid, make haste to succor us.

What should we do without thee, dearest Mother? what would become of our little bark if not directed by thee? Mariners in distress and in danger of shipwreck invoke thee under the title of *Our Lady of Help.* Alas! the world is more dangerous for us than the most stormy sea; have pity on us, protect us, and conduct us to the port of a blessed eternity.

When we consider our past lives, how much we find to strengthen our confidence in thee, how many times have we not experienced thy watchful care. If we have been preserved from many perils, if we are in the way that leads to heaven, if we wear thy blessed livery, we owe it to thy tenderness, to thy incomprehensible love.

Thou art our powerful help, our guiding

star, our well-beloved Patroness; one glance at thy sweet image reassures us, thy Medal is our defense, thy holy Name our strength, and thy remembrance sustains our hope. *Our Lady of Help*, protect us now, and at the hour of our death.

The Ascension of Our Lord

I go to prepare a place for you that where I am there you may be also. John xiv.

Jesus is in heaven! He ascended thither to prepare us a place. Heaven is our country; there Mary awaits our coming; there we shall forget all our sorrows and enjoy perfect, eternal happiness. Let us lift up our souls, detach them from the earth, and ascend to heaven with Jesus Christ; let us live as Mary lived from the Ascension of our Lord until her death. How ardent her aspirations after her heavenly country; how sad and wearisome the days of her exile, far from her beloved Son; how ardently she gazed into those clouds that had taken Jesus from her sight. Oh! that we could also learn to elevate our thoughts and desires; let us meditate on the eternal years, consoling ourselves with holy hope amid the passing trials of life. Let us perform all our actions in the spirit of faith and

love; and in the daily weariness, disgust and misery that make up the sum of our short existence, let us be animated with this thought: What are the pains of a day compared with the joys of eternity? Yet a little while, and we too shall inhabit the abode of the Blessed, if we *labor*, and *suffer* with courage even unto death, that we may reign eternally with Jesus Christ.

O Mary, conceived without sin, our sweet hope, draw us after thee; bring all thy children to heaven. Amen.

Feast of Pentecost

They were all filled with the Holy Ghost. Acts II

How happy are they who allow the Spirit of God to penetrate their souls, who follow His inspirations, and flee the spirit of the world, so essentially opposed to this divine Spirit! Mary, our ever Blessed Mother, acted thus; she had no will but that of God, no joy but that of pleasing Him; therefore she merited His choicest favors, above all, that of being present in the midst of the Apostles on the day of Pentecost. Thus our Immaculate Mother was associated to the mission of the Apostles and became their Queen; she shared their apostolate, ani-

mated them with her counsels, and strengthened them with the powerful assistance of her prayers. Before this effusion of the gifts of the Holy Spirit, she was *full of grace;* on the day of Pentecost she commenced to be *the glory and support of the Church, the light of confessors, the joy of Israel, the help of Christians, the Mother of all the faithful;* such she is at present, and such she will continue to be.

That we may enter into the spirit of this great solemnity let us open our hearts to the influence of the Holy Spirit, *who breathes where He wills.* Let us implore our Immaculate Mother, the dispensatrix of His graces, to pour them abundantly into our souls, never to permit us to become indifferent to them, above all, never to resist them; but that they may enable us to walk in the way of light, of holiness and of strength, wherein are found the true children of light who have received the Holy Spirit of God, and His inestimable gifts.

O Mary, conceived without sin, it is through thy Immaculate Heart that we ask and expect the Spirit of divine love.

The Feast of Corpus Christi

The Lord has nourished His people with the pure wheat of the elect

What Festival so brilliant as that of the Blessed Sacrament! It is the feast of love the memorial of the incomprehensible mystery that our Lord accomplished on the eve of His ignominious death, when He said: *This is my Body, this is my Blood.* Our dear Saviour, the sweet Friend of mankind, would not leave us orphans; He formed therefore a new link between the creature and the Creator, bestowing on the creature His own substance as a nourishment, making Himself food, the better to unite with this creature and make but *one* with Him. What an incredible prodigy! But what love, more incredible still! *Behold the Bread of Angels, the Bread descended from heaven, become the food of man, journeying to eternity!* Since it is for us, O my God, we dare to receive it; we intone the canticle of thanksgiving in gratitude for this immense benefit, and we entreat Thee to purify our hearts more and more. We will watch over ourselves, and carefully avoid the least fault that could tarnish the beauty of our souls; we desire to be stainless that we may receive

our Lord who, *pleaseth Himself among the lilies.*

Most sweet Virgin, thou who didst receive with so much fervor the divine Eucharist from the hands of thy adopted son, St. John, come to our aid at the moment of Communion, that we may receive our Lord worthily. We are so cold and ignorant that we are unable to love Him or to speak to Him; do both for us, O my Mother, and after holy Communion may our hearts be inflamed with love for Him and for thee.

During this beautiful octave, O Glorious Virgin, we will remain in spirit near the sacred altar whereon Jesus reposes; obtain for us a holy and continual union with Him.

Friday after the Octave of Corpus Christi

Feast of the Sacred Heart of Jesus

I have loved you with an eternal love
Jer. xxxi

Who could fathom the abyss of love contained in the divine heart of Jesus; a love which craves only to communicate and extend itself; a love which fills every heart that it finds empty and disposed to admit its divine Owner, that He may reign therein as in His kingdom.

Thou knowest the worth of this treasure, O Mary; it has been formed of thy most pure blood; and thou dost fully appreciate its sanctity, its goodness, and its ineffable delights. *Ah, may we also drink with joy of the living waters of grace from the fountains of the Saviour.* Thou O dearest Mother wilt admit us to this wonderful feast, for thou art the golden key to the treasures of the most High. Thou wilt lead us in and obtain for us these favors.

O sweetest Mary, conduct us to Jesus, to Jesus who invites all who are *weary and heavy laden;* lead us to Jesus who will teach us to be *meek and humble of heart;* He will inflame our frozen will, and detach us from earth and from creatures, so that seeking God alone here below, we may possess Him during all eternity.

O Mother of beautiful love, disclose to thy devoted Children, the secrets of the adorable Heart of Jesus, His infinite love for God, His infinite love for man, that we may endeavor to return Him love for love.

June 7

The Interior of Mary

All the glory of the King's Daughter is within. Ps. xliv.

This is truly the house of God and the

gate of heaven! The interior of Mary is the admirable sanctuary of charity, it is the blessed place which the Saviour has chosen for His first dwelling on earth; there the work of our salvation was begun. It is also to this interior, resplendent with purity and marvelous beauty we should go to study the means of pleasing the divine Word, who vouchsafed to become incarnate therein. What salutary lessons may not the Children of Mary learn in this wonderful interior. It is a holy school at which virgins learn to prefer innocence and purity to all the vain delights of the world; proud natures herein determine to trample under foot all self-love, and desire henceforth to be loved and esteemed by God alone; here faults are banished to give place to the virtues practiced by the august Queen of virgins.

Happy the faithful servants who make the admirable interior of Mary the object of their frequent reflections; the more they meditate upon it the more will their love increase, and the more earnestly will they labor to retrace these virtues in themselves, so as to become more agreeable to her adorable Son, our Lord Jesus Christ.

O Mary Immaculate, our Mother, whose heart resplendent with purity, attracted the gaze of the Most High; attract and fix ours

forever, that disgusted with vanity, we may relish only truth, and have the sole desire of one day bearing some resemblance to thee. Amen.

July 2

Visitation of the Most Holy Virgin

Whence is this to me that the Mother of my Lord should come to me. St. Luke.

Can we not also repeat with St. Elizabeth: *Whence is this happiness to us* that Mary the Queen of Angels, should have descended from heaven to bring us the holy *medal* that we carry on our breast and which is the sacred seal that unites our heart to hers. How often has not the glorious Mother of Jesus abased herself by appearing among mortals, mysteriously renewing the charitable visit that she made to her cousin, and this with the same goodness, the same meekness, the same indulgent charity. How many sanctuaries can testify to those miraculous apparitions wherein the sweetest of Virgins has come to instruct, console, and sanctify souls. Everywhere she carries the grace of Jesus, of which she is the depositary and the dispensatrix. Everywhere she stretches out her hand to the poor, raises those that are

fallen, obtains light for the blinded victims of passion, and the grace of return for the wandering sheep.

Children of the Mother of mercy, imitate her inexhaustible charity, learn to forget yourselves for others as she did; to devote yourselves constantly without weighing the difficulties or counting the pains. True charity does not bargain with God, it is always ready to suffer and even to die for His glory and the salvation of souls. Its sweetest joy is to aid and console the neighbor, but it does this like Mary in union with Jesus, so that the name of the sweet Master may be praised, blessed and glorified by all to whom it renders service.

O Mary Immaculate, may thy charity be the rule and model of ours; may no one see us, speak to us or meet us without experiencing the desire of loving Jesus Christ, and serving Him faithfully and forever. Amen.

July 16

Our Lady of Mount Carmel

Mother of mercy whose throne is fixed above the clouds obtain by thy prayers that our Lord Jesus Christ may convert our souls

This habit of Carmel, O Mary, that we have the honor to wear, unites us to thee in a special manner, and secures us thy protection. Its sombre hue indicates the mortification that ought to distinguish those who are clothed with it, since it entitles them to a participation of the favors and indulgences granted to the Carmelite religious who are so fervent and mortified. Let us on this day firmly resolve to be faithful to the promises made on receiving this holy habit; let us wear it with faith, confidence and love as a vestment of preservation and salvation. Let it be a symbol of our interior union with Mary and let it remind us continually of the sweet obligation we have contracted to imitate our august mother.

O Immaculate Virgin, shield us always and everywhere beneath the mantle of thy protecting care that nothing may ever separate us from thy love or deprive us of thy favor.

July 19

Feast of Saint Vincent of Paul

I will satisfy the poor of Sion, I will clothe her priests with salvation and her saints shall rejoice with exceeding great joy. Ps. cxxxi

To-day we celebrate a festival in honor of the Apostle of charity to whom so many abandoned and desolate ones owe the shelter of a home and the protection of devoted friends. The heart of St. Vincent overflowed with love for God and his fellow man; therefore it could be said of him as of St. Paul: *his heart was the Heart of Jesus Christ.* Let us ask through his intercession an active and practical charity which will make us ever ready to devote ourselves to others, to console the afflicted, to forget our own annoyances that we may compassionate the sorrows of others. Such was the life of the Apostle of charity.

St. Vincent always placed the most filial confidence in the Blessed Virgin and appointed her the Mother, the special Patroness and Protectress of his community. Let us like Saint Vincent apply ourselves to imitate her meekness, patience, humility, and never fail to place all our desires, our

resolutions, and our undertakings under her maternal protection, expecting our success and the assistance of Heaven from her merciful intercession.

O Mary Immaculate, consolatrix of those who suffer, obtain for us to love the poor as Saint Vincent loved them, and like him to manifest our charity by our works.

July 26

Feast of Saint Ann

Mother of the Blessed Virgin

There shall come forth a rod out of the root of Jesse and a flower shalt rise up out of his root. **Isaias xi**

Saint Ann has given us *Mary* the Immaculate Mother of Jesus, Son of God. As children of the Virgin most pure we owe special honor to the holy Mother of our glorious Queen. Let us thank her for having bestowed on us so rich a treasure, and for having corresponded so faithfully to grace which demanded of her a sacrifice of the happiness she enjoyed in the possession of her Child, by requiring her consecration to the Lord even in her infancy. Let us entreat the holy mother of Mary to ask for us purity, simplicity, humility, and docility, like to that which adorned the

heart of her Child from the very dawn of life; and let us take the sweet Virgin for our model in the practice of perfect obedience and filial submission towards those who are charged with directing us and conducting us in the way of virtue.

O Mary, conceived without sin, spotless Child of St. Ann, obtain for us a faithful correspondence to grace even to our last sigh.

August 15

Assumption of the Blessed Virgin

All generations shall call me blessed for He that is mighty hath done great things in me and holy is His name

O God, who dost glorify the humble and who hast this day exalted the Blessed Virgin Mary our Mother above the Angels and Saints, grant us through her intercession detachment from earth, that we may follow our august Queen, *who is seated in majesty at Thy right hand crowned with a royal diadem.* Animated with this holy desire, may we die to all terrestrial inclinations: penetrating by faith the abode of happiness and there contemplating the glory that environs our Mother, we shall hear her sweet voice addressing to us these powerful words *Sursum corda; Lift up*

your hearts. Let us ascend continually until we have obtained the crown promised to victory.

O glorious Queen of the Elect, O our powerful Advocate, *draw* thy children *in the odor of thy virtues*: enchain their will, captivate their affections, and keep their hearts strictly united to thine by love and fidelity. Amen.

August 20

Feast of Saint Bernard

The just shall shine as the sun in the kingdom of their Father. St. Math. xiii.

St. Bernard was one of the most zealous propagators of devotion to the Blessed Virgin; he labored with his whole strength to extend the knowledge and love of Mary. Thus he merited an elevated rank among the privileged Children of Mary; this amiable Mother seemed to take delight in displaying to him her charms and revealing to him her admirable perfections.

In contemplating the attractions of his august Sovereign, he was so transported with astonishment that he called her *the ravisher of hearts*, and he never wearied of publishing her mercy, tenderness and power.

Ask of St. Bernard, the well-beloved son of Mary, that the name of your august Mother may be your constant defense, that her benefits be in your memory, and her love in your heart. Happy they who are as devoted to her as was this great saint! *Heaven will pour out upon them the abundance of its gifts, and the gates thereof will be one day opened to receive them.*

O Mary, conceived without sin, obtain for us a share in the tender and generous love which thy servant Bernard bore to thee, that like him we may contribute largely to the salvation of souls and be united with him in extolling the wonders of thy mercy during a happy eternity. Amen.

September 5

Feast of the Holy Heart of Mary

The Lord hath chosen it for His dwelling place. Ps. cxxxi

O virginal Heart, how we love to meditate on thy admirable perfections, to enter this beautiful *closed garden* in which divine love has ever reigned as in its kingdom! Pour into our souls, O Mary, the torrents of divine love, for thou art our Mother; that Heart whose beauty ravishes the Angels is the same that has adopted

us as its children; we have rights therein. O glorious Queen, permit us to avail ourselves of the treasures it contains.

May our affections be His, our desires tend only to Him; may our last breath be spent in pronouncing the saving names of Jesus and Mary, and may we expire in the sanctuary of these sacred Hearts.

Again we pray thee, O admirable Mother, when Jesus descends into our souls by the holy communion to lend us thy Heart; place it in our bosoms; thou art all-powerful and good; thou wilt not deny us this favor. Receive Jesus in us; repeat to Him those acts of love and adoration which thou didst offer Him continually on earth, and teach us also to love, praise, and bless Him; we wish to render Him through thy Immaculate Heart as many homages as sinners offer contempt and outrages.

On this blessed day change our hearts, O my Mother; destroy in them all pride and self-love; fill them with the holy virtues of meekness, humility and charity, for thus was thine ornamented, making it the delight of the Holy Spirit. Amen.

Sweet Heart of Mary, be my salvation. (300 days indulgence).

SEPTEMBER 8

Nativity of the Blessed Virgin

Hail holy Queen, Mother of mercy, our life, our sweetness and our hope. Salve Regina

Let us celebrate with songs of gladness the day that marks the commencement of our happiness; the day that announces salvation to the earth; for the blessed hour that beheld the birth of the Immaculate Virgin, promised us the Man-God Jesus, the Redeemer of the world. Let us gladly sing the *Inviolata.* "There is no spot in thee, O my Mother!" But to approach the crib of Mary that sanctuary so ineffably pure and adorned with all virtues, we should also be pure and have the greatest horror for all attachment to sin.

From the earliest dawn of this sweet Festival let us assemble around this august child whose glorious nativity we celebrate, and while we implore the divine Mercy let us promise our Mother to be born again with her and never more to sadden her by our ingratitude. Let us bring to her holy crib the flowers of our good resolutions; let us cover it with the lilies of purity, the violets of humility, the roses of charity, the

immortelles of perseverance, and let us beg the august Queen of our Hearts to shed on us her choicest benedictions.

O Mary, conceived without sin, take pity on thy poor children, obtain for us that we may preserve our innocence at any cost or recover it quickly if unhappily we lose it.

September 15

Feast of the Holy Name of Mary

Thy name is as oil poured out. Cant. i

This Festival is for us one of particular solemnity; it is a day of hope and sweetness for we all bear the name of our Mother, and to us nothing is more honorable and glorious. The little child has ever on his lips the word *Mother*, and he pronounces it with all the tenderness of his heart. He utters it in his moments of joy; it is his cry of alarm on the appearance of danger, his prayer of hope in his necessities, his consolation in sorrow; in a word, it is rather an effusion of his heart than the language of his lips. We wish to be simple and candid as children, let us imitate their example; let us have recourse to Mary our good and tender Mother; let us say *Mary*, in joy and in tears; *Mary*, in sadness and hope; *Mary*, in the moment of

temptation and peril; *Mary*, in trouble and inquietude; *Mary*, in darkness and tempests; *Mary*, in struggles and combats. At this victorious name of *Mary* the conquered demon will flee. Let us cry out with a confidence which expects and obtains all. Thy name, O Mary, is sweeter than honey and the honeycomb; it fills us with tenderness and delight. Would that we were able to repeat it continually night and day; would that we might pronounce it with our expiring breath and close our eyes to earth whilst invoking the powerful assistance of Mary.

October 2

Feast of the Holy Angels

He has commanded His angels to guard thee. Ps. xc

As Children of Mary we were at first sisters of the Holy Angels, and we passed through their pious Asociation before being enrolled under the banner of the Immaculate Virgin; have we profited by their example and imitated their virtues? They adore God incessantly; the wings with which they are represented indicate the promptitude of their obedience; unseen they mingle among men, whom they re-

gard as brothers that they may perform good offices towards them, and protect them from every danger; they pray constantly for all mankind, bear the supplications of their clients to the throne of the Most High. Sisters and destined companions of the Angels, are we fervent in discharging our duties to God, charitable to our neighbor, obedient, detached from our own will, always disposed to forget ourselves to think of others?

O Mary, conceived without sin, Queen of Angels, *send those blessed Spirits* to us thy Children, *that they may guard us in all our ways*, so that we will never wander from the straight road that leads to life; that directed by our heavenly protectors we may feel no longer the fatigues of the journey, but advance without stopping, until the happy hour when the heavens shall be opened and we shall be united to the blessed Spirits amid the splendor of eternal glory. Amen.

FIRST SUNDAY OF OCTOBER

Festival of the Holy Rosary

The Ave Maria *is a heavenly dew that fertilizes the soul, it is a vermilion rose that we present to Mary, it is a precious pearl that we offer to her*

Each of the fifteen mysteries of the Rosary reminds us of some virtue spoken of by the Church in her office. This crown of prayers is a celestial pledge of Mary's kindness and charity for men; she deigned to reveal and offer it to St. Dominic its fervent apostle, and he, the faithful depositary of the rich treasure, communicated it in his turn and preached everywhere this pious devotion.

Children of Mary in heart and by adoption as St. Dominic was, we possess the same means of salvation, for our tender Mother wishes to refuse us nothing. Let us learn to use the power and influence we have over her Immaculate Heart. Let us ever carry our chaplet about us as the sign of our august alliance with Mary; it will aid us to vanquish our enemies and put them to flight. Let us recite it frequently and with great fervor; we will thus be able to snatch many sinners from hell and de-

liver the holy souls from purgatory. The succession of *Aves* that form the Rosary is a mysterious chain which unites us to our Mother in heaven; it is a spiritual ladder by which we may ascend to our celestial country.

O Mary Immaculate, we salute thee with the Archangel, *full of grace;* may this salutation be ever on our lips and always in our hearts, until the moment so desired, when we shall salute thee with the angels and all the elect in the abode of eternal peace. Amen.

November 1

Feast of All Saints

Happy they who have been called to the nuptials of the Lamb. Apoc. xix

To-day we celebrate the Feast of holy hope; and while we raise our eyes to the heavenly country to contemplate its blessed inhabitants, let us cry out from the depth of our hearts: Who shall separate us from our Saviour Jesus? for we are the children of the Saints, and we should aspire to a participation in their glory and happiness. There our brethren and friends await us; they invite us to sit down at the nuptial Feast of the Lamb; they show us the splendor of their everlasting reward. The predes-

tined whose feast we celebrate to-day have been like us, frail and subject to temptation; like us they have combated suffered and labored; and now they triumph, they rejoice, they love, they repose for eternity.

True devotion to the august Queen of the elect is the seal of predestination; let us then rejoice on this beautiful day since we have ranged ourselves under her standard and chosen Mary for our Mother, guide and model. Let us be faithful and devoted to her until death and we may confidently trust that one day we shall be united to our friends in heaven to sing with them the mercies of the Lord.

O Mary, conceived without sin, Queen of all Saints, triumph this day in the midst of the innumerable multitude whose Mother and sovereign Mistress thou art; cast also a look of mercy on thy exiled children, and bestow on them a participation in the magnificent unity of the Church which on this festival is revealed in all its admirable splendor. *Fidelity, generosity,* these two words shall be our device during the brief trial of our life; a glance towards thee our dearest Mother, will enable us to suffer all things that *we may purchase the Kingdom of heaven.*

November 2

Feast of All-Souls

It is a holy and a wholesome thought to pray for the dead. Mach. ii

Hear the sorrowful cry of our brethren and friends who sigh in exile from God. They call upon us, they entreat us, they expect from us relief and assistance, and they cry out in their agony: *Have pity on us at least you our friends*, for we suffer intolerable pain; the fire penetrates, devours and torments us, *have pity on us!* Alas, the fire that consumes us is not our most grievous suffering. We love God with all the ardor of love set free from the illusions of earth; we love Him; we adore Him; but the adorable hand of His justice holds us at a distance; we can neither see nor possess Him. *Have pity on us!*

These dear souls repeat incessantly the same heartrending prayer; they implore our assistance, and shall we be deaf to their entreaties, insensible to their profound misery? Oh no, we will unite our efforts to procure their happy deliverance and impelled by fervor these prayers will ascend even to the throne of Mary our sweet and Immaculate Mother, who will

present them herself to Jesus; and the holy souls by the application of the merits we have procured them will be purified from the light stains that retain them in the place of expiation, *for nothing defiled shall enter the kingdom of heaven.* May a salutary fear take possession of our souls and make us avoid with care the least faults so as to spare ourselves these sorrowful groans; let us accept willingly the miseries of this life with the renunciation that accompanies them; let us turn them to account as an expiation of our shortcomings, so that immediately after death we may be admitted to the joy of our Lord.

O Mary, conceived without sin, whose compassion extends to all that suffer, thou who lovest the souls in purgatory with an ineffable tenderness, listen to our supplications, vouchsafe to hear in their behalf all the desires of our heart. Amen.

November 21

Presentation of the Most Holy Virgin

Hearken, O daughter forget thy people and thy father's house and the king shall be taken with thy beauty. Ps. xliv

Mary hath chosen the better part and it shall not be taken from her. O my Mother, in this beautiful mystery which was the prelude of that long life of abnegation and sacrifices, teach us the hidden sense of these words so truly indicative of thy pure intention and the heavenly attractions of thy privileged soul: *Mary hath chosen the better part.*

The world attracts us that it may accomplish our ruin; it flatters us for our destruction; it caresses us only to inflict on us a mortal wound; it seduces us that it may deliver us over to Satan its prince; it shows us flowers that hide the edge of an abyss into which we would plunge our unwary souls. Good and tender Mother, save us from its attacks, deliver us from its deceitful snares; we renounce its pomps its spirit and its works; we are thine forever, with thee and through thee we give ourselves to Jesus, we choose also *the better part.* May the constancy of our love se-

cure it to us forever, and may the efforts of hell be powerless to deprive us of it.

To secure to ourselves this happiness, O Queen of Virgins, spotless mirror of purity and innocence, we will keep thee ever before our mind to walk in thy footsteps, to imitate thy virtues; ever in our hearts to consecrate them to thee; ever in our memory to invoke thy assistance, that thou mayest sustain us in our trials and combats; so that living in *purity*, *innocence* and *love*, under thy protection we may be united during all eternity to the angels that surround thy throne. Amen.

CHAPTER V

Retreats of the Children of Mary

Having spoken of the particular Feasts of the Association, attention is now drawn to the annual and monthly retreats, so efficacious and so necessary for renewing and maintaining fervor. These like feasts are resting places, and the Children of Mary should make use of them to renew themselves in the love of God and of their duties.

We would wish, dear Children, that you be interior and truly devoted to Jesus, so as to sanctify yourselves in serving so good

a Master. You should resolve, to live in constant vigilance and to retrieve what the weakness of human nature has caused you to lose.

To profit by retreats we must eagerly inhale the sweet influences of grace.

A retreat is a precious epoch with which we should be occupied beforehand, so as to prepare our soul, as the farmer prepares his field before sowing the seed.

The Annual Retreat

During childhood, looking forward, a year seems interminable, and yet when past it is like a dream. In proportion as you advance in age the years will appear to you much shorter. How necessary, then, to employ them well, to spend each passing day and hour in such a manner as to procure glory to God.

The retreat is of the utmost importance since it procures you the happiness of consecrating a certain number of days to God and to your own soul, that you may establish yourselves more solidly in the way of virtue and understand better your various duties. With regard to the retreat, we shall make some reflections: 1. On the dispositions we should bring to the retreat

2. On the manner of conducting ourselves in it 3. On the means we should employ for the preservation of its fruits. We shall likewise indicate the order to be followed, though as a general thing, the Director or the Missionary who gives the instructions regulates the exercises in concert with the Directress.

1. Dispositions Before the Retreat

It is Mary who invites you into solitude, saying to you as our Lord said formerly to His Apostles: *Come aside into solitude;* it is she who urges you to repose under the shadow of her protection; to rest and refresh yourself; to examine under her maternal eye the gains or the losses of the year; to humble yourself for your negligence, to thank your Mother for her loving care over you, to confide your hopes to her, to tell her your desires. At length the happy day arrives; regard the priest who is to give the retreat as an envoy from heaven; be disposed to see and hear only God in His apostle. Beware of imitating the bad habit of some young girls, who, after the first instruction, assume to themselves the right of saying: Such a sermon pleased me; that other I did not like. How much better if applying themselves

to gather the word of God as dew from heaven, they would appropriate to themselves as much of it as possible that they might learn more of our Lord and more of themselves, so as to correct their defects and advance in virtue.

We add here the usual order of the day:

1. Morning Prayers recited in common.

2. Meditation during a quarter of an hour.

3. Mass followed by breakfast, and if time permits relaxation in silence during twenty minutes.

4. Fulfilment of ordinary duties for the space of one or two hours, employing the mind meanwhile in reflection and self-examination, and reading a chapter from the *Imitation of Christ.*

5. The Instruction of the morning, which is generally given at nine or ten o'clock.

6. After the Instruction useful employment until dinner.

7. After dinner a half hour or an hour of recreation taken in silence, and in the garden, if convenient; they may sing some canticle at this time.

8. At one or half-past one o'clock, they will say the chaplet.

9. Visit to the Most Holy Sacrament dur-

ing the afternoon, singing of the Litany of the Blessed Virgin and recollection as in the morning.

10. At four o'clock, or at some other hour, if more convenient to the Director of the retreat, they will attend the second Instruction.

11. After the Instruction they resume their work.

12. Reading of a chapter from the Manual, either that of the Rules, of the virtues to be practiced by the Children of Mary, or that which treats of the advantages afforded by the Association, or in fine a chapter from the Annals.

13. Before supper, quarter of an hour's meditation followed by the particular examen.

The great truths of Religion which are developed in Chapter viii, of Part 3, of the Manual will serve as subjects of meditation: there is one for each morning and evening. In those houses in which the Superioress cannot procure for the Children of Mary the grace of the Annual Retreat through the impossibility of obtaining the services of the priest, it is essential to supply as much as possible this want. In such a case the Sister Directress, aided by the Sister Sub-Directress, ad-

dresses some advices, exhortations or instructions to the children asking of God to vouchsafe to second their pious efforts, that they may be attended with some of the efficacy which is the peculiar property of those succors of which they are deprived by the absence of a priest.

2. On the Conduct to be Observed During the Retreat

Let us now say a word on the manner in which a fervent Child of Mary will conduct herself during the days of grace so as to derive therefrom all the advantages prepared for her by a benign Providence and the maternal tenderness of her august Mother.

If you wish, dear children, to make this retreat well, you have but to study the silent and hidden life of our Lord during the thirty years that He passed in the humble abode at Nazareth, and more particularly His rigorous retreat of forty days in the desert, during which He entertained Himself only with God and the angels. How beautiful a model to contemplate and to follow during the brief moments consecrated to solitude. Cast your eyes on the faithful copy of this adorable Master, on the august Virgin spending in recollection in the Temple the calm and peaceful years

that intervened between her presentation and her chaste espousals with St. Joseph; behold this saintly Child living apart from the world in heart in mind and in body; loving, desiring, seeking, asking but one thing: God alone, her treasure, her love her only hope. Ah! dear children, if you could also learn like Mary, to disengage yourselves from all that is not God, you would find enkindled in your soul a brilliant and beautiful light that would disclose to you your sins and defects, and you would not hesitate to renounce and correct them with a holy courage that you might thereby merit to unite yourselves intimately to God, and to live only for Him.

Apply to these two sources; go alternately from Jesus to Mary, and from Mary to Jesus; then you will be sure to receive numerous and efficacious graces from which you will reap the fruits of eternal life. Above all, be careful to imitate in these two beautiful models the three essential points that will secure to you these happy results.

1. Separation. 2. Silence. 3. Direction of the powers of the soul to the service of God, so as to listen to His voice and to follow the impulse of His grace.

Jesus and Mary separated themselves

from their relatives and neighbors, from their usual customs and ordinary occupations. During forty days Jesus, our Saviour, saw no one, He held communication only with God His Father, separating Himself completely from the whole world. At the same time, He maintained that sublime silence which was a prelude of that which He has maintained during nineteen centuries in the holy Tabernacle, whilst all the powers of His soul perfectly united to His divinity, rendered glory to God and prepared the wonders of His public life and the establishment of the Christian Church.

Not only the body, but above all the soul must be withdrawn from the companions and employments of everyday life that it may occupy itself seriously and profoundly with the great affair of salvation. Be courageous, dismiss every useless thought and image as an importunate guest who comes only to disturb you.

There would be no real separation if, after cutting off communication with the outside world, you were to entertain yourself with those who are sharing with you the advantages of the retreat.

If you wish that the retreat be profitable to you, endow you with new vigor and cause you to make solid progress in virtue be silent, strictly silent: turn all the pow-

ers of your mind and heart to God, who has created you; who has moreover redeemed you, created you anew, so to speak, by paying for you the inestimable price of His precious Blood. It is this absolute tendency of your whole being to God, that we have laid down as the third means of making a good retreat.

Repeat continually during the retreat the ejaculatory prayer: *My God, teach me to know Thee and to know myself.* May I know Thee, to love Thee alone, and may I know myself to hate deeply the evil that is in me, and all that could lead me to evil.

Having acquired self knowledge you will no longer be astonished at your faults; on the contrary, you will admire the goodness of God whose paternal hand has so often supported you when otherwise you would have experienced much more dangerous falls. Saint Theresa, that seraphic lover of Jesus, would say to Him when she committed a fault: *Behold O Lord, the fruits of my garden! Have pity on me!* Then she would arise, bewail her fault, and commence again with renewed courage to tend to perfection. Thus we should act and Satan will gain no advantage, for humility will repulse and confound him.

The knowledge of God, of His infinite

perfections, above all, of that inexhaustible goodness which receives the penitent sinner at whatever hour he casts himself at the feet of his merciful Saviour who dwells night and day in the tabernacle awaiting our adoration so rare and so cold, and to unite Himself to us; all this will hinder you from listening to temptations of distrust or discouragement. You will soon experience a confidence as humble as it is certain, for it will be founded on this unerring truth: God is all merciful, and we are nothingness, misery, and sin.

In this manner you will turn all your faculties towards God. By the understanding you will seek to know Him better in sincerely despising yourself; by the memory you will call to mind His benefits and the patience with which He has supported and continues daily to support your many defects; lastly, by the love of your heart, you will attach yourself more strongly to Him, detesting sin of which He has a sovereign horror and fleeing all the occasions that would cause you to commit it.

You can draw from the retreat immense spiritual advantages, but this will not be the case if you allow freedom to your imagination and permit it to dwell on ideas foreign to the great subject which should occupy you, namely that of *acquiring self*

knowledge and the knowledge of God, that you may love Him and serve Him more fervently.

The clear knowledge of your weakness and miseries will inspire you with the resolutions which you should take; your confession will be humble, prudent, simple, and entire, because you will have reflected seriously; the communion that follows will fill your soul with happiness because you have prepared for it carefully under the eye of God and that of your Immaculate Mother, and the success of your retreat will be secured.

The Monthly Retreat

One of the principal means by which our soul may raise itself above the heavy atmosphere which hinders it from distinguishing the divine Sun of Justice and which disperses the cloud that obscures its rays is to consecrate one day of the month exclusively to this work. This day of recollection passed at the feet of Mary and under her maternal eyes, will assure the triumph of a good will which God knows how to bless with His choicest gifts.

The *Veni Creator* should be recited at evening prayers to draw down the grace

of the Holy Spirit on the exercises of the next day.

The Day of Retreat

At the moment of rising, after having given their hearts and all their thoughts to Jesus and Mary and implored the light of the Holy Spirit, the Children of Mary will say to themselves that this is perhaps the last time God will grant them the grace of a day of retreat; and filled with this thought they will dress as promptly as possible and repair to the place appointed for prayer and meditation.

It will be useful to reflect in the august presence of Mary and to say: All passes, I myself will quickly pass away like the creatures that surround me. Where am I going? Whither will my actual condition lead me? I consider my Virgin Mother who valued little all that is transitory. She paused at nothing but duty. The discordant sounds of earth died away at her feet, while with her glance fixed on heaven she tended to God as to her centre. How have I hitherto imitated Mary?

I have but one thing to do, that is to *save my soul;* but one thing to avoid *hell;* one thing to gain *heaven;* God for eternity! How do I stand with regard to these three

great affairs or rather, this only affair? I consider my heavenly Mother, she lives only for God, she seeks but to please God, she aspires only to possess God. Behold my Mirror, my Star, my Rule! O my Mother, attract me, force my rebellious will, conduct me to eternal life.

Examen for the Monthly Retreat

The examen of conscience will be made in the morning; it must form a separate exercise from the meditation which will be made before or after the holy Mass.

This examen consists, 1. In thanking God for the graces received from Him since the last retreat. 2. In begging for an abundant effusion of His divine light by the aid of which he can descend into the depths of our heart and discover the principle of our good and bad actions. 3. To ask ourselves honestly how we have fulfilled our duties towards God, towards our neighbor and towards ourselves.

The Children of Mary should be careful to discover during the retreat not only the number of their faults but above all the causes of them. This should be the principal obect of their search.

I Duty towards God

1. On awaking have I given my first thoughts to God and to Mary? Whilst giving them my heart, have I offered to them the actions of the day? Have I risen as soon as the aspiration *Live Jesus* was made? Have I made the sign of the cross? Have I placed myself under the protection of our good Mother and my holy Angel Guardian? Have I dressed modestly, occupying myself meanwhile with holy thoughts? Have I called to my mind the subject of the meditation? Have I formed the intention of gaining the indulgences attached to the actions and prayers of the day.

2. How have I said my vocal prayers? Have I not failed to make my meditation? Have I carefully prepared the subject from the eve? Have I not slept during the meditation? Have I rejected distractions? Have I been careful to take daily some resolution which I should call to mind at the particular examen, at that of the evening and during the moments consecrated to the remembrance of God.

3. Have I assisted at Mass with attention, respect and devotion? Have I not talked, laughed and gazed about, noticed those who entered or left the chapel? Have I preserved the attitude of a sinful soul

before her Judge, or that of the saints when assisting at the holy Sacrifice? Have I banished distractions? Have I made a spiritual communion? Have I united myself to the Blessed Virgin present at the sacrifice of the Cross? Have I entertained those sentiments of sorrow which the remembrance of my faults is calculated to inspire?

4. Have I given a willing ear to instructions? Have I applied to myself the truths that were explained? Have I not manifested, by my indifference and dissipation the disgust that was in my heart? Have I not turned the word of God into ridicule when he who announced it did not please me? Have I not endeavored to distract my companions and make them share my prejudices? Have I endeavored to imitate Mary listening to Jesus?

5. What attention have I given to the prayers which I say before and after my actions, before and after meals? Have I not said them through routine or merely to escape censure? How do I recite the *Angelus?* How have I made the particular examen? Have I applied myself to know my defects? Have I a true desire to correct them?

6. Have I said the chaplet with sentiments of faith, love and gratitude towards my august Mother? Have I been careful to recite daily at least a part of it? Have I not been the cause that others have neglected it? Have I not said it with precipitation as if to rid myself of a disagreeable obligation?

7. Have I listened attentively to the spiritual reading? Am I desirous to put in practice the truths that are proposed? Whence is it that I derive so little fruit from the exercise? How have I prayed to the Blessed Virgin? Have I been careful to consecrate to her some moments of each day? If I truly loved and honored this sweet Mother would I not prostrate myself more frequently at her feet to expose to her my wants to offer her my future and to give myself to her? Would I not be more eager to speak of her privileges and virtues and to hear others speak of them? Would I not apply myself more earnestly to copy her example?

8. Have I implored the light and assistance of the Holy Spirit when I approached the sacred tribunal of penance? Does not the fear of paining my self-love by probing the wounds of my soul cause me to be satisfied with a superficial examination?

Is it not routine, or the fear of being thought relaxed in piety that brings me to the feet of the priest? Has not human respect, been the cause that I have profaned this Sacrament instead of applying myself to gather the salutary fruits of it; have I not wished to do as *such* or *such a one?* Have I endeavored to make myself known to my confessor so that he could lead me in the ways of God? Has not a false shame closed my lips? Is it a sentiment of faith that brings me to the holy tribunal? Have I begged God to give me contrition? What means have I taken to excite myself thereto?

Have I prepared for each confession as if it were to be the last of my life and that on leaving the sacred tribunal I was to appear before God? Am I not terrified at the thought of breaking those bonds which hinder me from giving myself to God and consequently, do I not approach the sacrament of Penance without a firm purpose of amendment and without contrition? Does not this account for the little fruit I derive from it?

9 What preparation do I bring to Holy Communion, what faith, what devotion, what love? Am I more fervent in my prayers, more vigilant over myself? Am I penetrated with the thought that I have God

in my heart? How have I testified my gratitude to Him? Have I been more recollected than usual on the day of Communion? What acts of virtue have I practiced? What sinful occasions have I avoided? Has it not happened that as soon as I left the holy Table I forgot the visit of my God?

Duty towards our neighbor

1. How have I conducted myself towards my superiors? Have I regarded Jesus Christ in their person? Have I obeyed them with promptitude, cheerfulness and in the spirit of faith to honor the respect and submission which Jesus paid to the Blessed Virgin and Saint Joseph? Have I been as docile to those who were not agreeable to me as to those who were; as obedient in things humiliating and painful as in things pleasant? Have I been as submissive to the under teachers as to the Sisters? Have I been careful to avoid in their regard all murmurs, criticisms and aversions? Forgetful of what I owed to the Sisters have I not failed in respect towards them? Have I not offered resistance to their will? In the discharge of my duty have I performed it at the time in the place and in the manner required? Have I not yielded to rancor and bitterness?

Have I not sought by talebearing to diminish the respect and esteem which we owe to our teachers? Have I not imparted to others my aversions? Have I not been a cause of scandal by my obstinacy and murmurs?

2. Have I been gentle, affable, preventing and charitable in my intercourse with my companions? Have I avoided detractions, calumnies, railleries and too great readiness in taking offense? Do I associate indifferently with all my companions? Instead of promoting charity, have I not to reproach myself with having sown dissensions by my remarks and criticisms and in place of extenuating the faults of my companions have I not made them appear greater? Have I not contributed to form parties and cabals? Have I had a horror of particular friendships which scandalize our neighbor, preoccupy the mind, weaken piety, divide the heart and withdraw it from God? When attacked by this malady so hurtful to the soul have I immediately broken off the dangerous intercourse? Have I not to blush for having sacrificed my duty and my God to the esteem of my companions? Have I weighed well the obligation I am under of giving good example that as a Child of Mary it is in my power to do much good or much evil?

Duties of our State and towards one's self

1. Have I fulfilled the rule of the house with love and punctuality? Have I not dispensed myself for trifling reasons? Have I not used various pretexts to obtain permissions? Have I not had recourse to deceit?

2. Have I kept silence at the times and places fixed by the rules? Have I not spoken without necessity and without permission, causing others to lose time and losing it myself? Have I not taken the liberty of leaving class or the work-room without permission? In asking permission am I actuated by a supernatural motive?

3. Have I employed my time well? In the work-room have I labored to the best of my ability? Have I concentrated my attention on my work? Have I offered it to God in union with Mary? Have I performed it in the spirit of penance? In class, have I listened attentively to the explanations of my teachers? Have I studied my lessons with zeal and perseverance? Have I always behaved as a true Child of Mary, discountenancing dissipation and every infraction of order either in class or in the work-room? Have I maintained therein a profound silence speaking only

when a question was addressed to me calling to mind the silence of Mary?

4. Have I discharged the various duties allotted to me? If I have been entrusted with the care of a child how have I acquitted myself of the office? Have I inspired her with love of God, of labor, of order and of neatness? Have I given her the example of those virtues? Have I not disedified her by my ill-humor bestowing my cares upon her only through constraint, with disgust and without a supernatural motive? Have I willingly assisted in domestic duties? Have I performed these tasks with neatness and care? Have I remembered to unite my intention to that of the holy Virgin when she attended to the household of Nazareth? Have I not sometimes manifested repugnance considering it beneath me to sweep, etc? Have I not permitted the Sisters to do many things that it was my place to perform?

5. It is a duty for me to advance in perfection, to combat my ruling passion and to mortify myself; have I been faithful to these practices during the month that has just passed? Have I labored to acquire the virtues of the Children of Mary, purity, humility, obedience and charity? What means have I taken to live in union with

Jesus Christ? What progress have I made in the imitation of Mary? Have I combated my pride, my vanity, my sensuality, my sloth, the defects of my character? Am I mortified at table, acepting willingly, what Providence sends me? Have I not set aside the food that was not to my taste? Have I made generously to God the sacrifice of a dainty morsel? Whence comes it that I do not advance? My salvation depends on the degree of virtue which I shall acquire; do I familiarize myself with this thought that it may aid me to correct my faults and teach me to practice virtue? A faithful monitress would be very necessary to me, have I asked that one might be given me? Have I consulted her? During recreation have I avoided becoming insupportable to others by sharp words and rude expressions? Have I observed modesty at this time?

Some Considerations on Death

Listen in the silence of recollection to the voice of your august Mother speaking interiorly to you and saying: "God alone! All passes, time rushes onward like a rapid stream and bears you towards eternity where God alone will remain to you."

Be well penetrated with these thoughts, and ask yourself in the presence of the Blessed Virgin who made so excellent a use of her life. 1. What is death and what are its consequences? 2. In what light did Mary look upon it? 3. What resolutions should you take to secure to yourself as she did the joys of a holy and precious death?

1. *What is death?* It is for every being created to the image and likeness of God the separation of soul and body, the last act of that intimate union of the terrestrial and spiritual elements which make up the nature of man. Is it only this? No; the threshold of eternity once crossed, what becomes of the soul after being divested of the garments of mortality? She enters into eternity. O Mary, it is then, above all, that we conjure thee, to have pity on thy children, *show thyself our Mother*, say to Jesus when thou presentest to Him the soul of each one of us *I love her.* This word will suffice to obtain for us the benediction of our God, to secure to us the happiness of possessing Him and of enjoying thy presence forever. That we may be confident of obtaining this ineffable grace, that we may not hesitate to do and suffer all that will secure to us a favorable judgment assist us now to meditate on death, to

understand the inevitable consequences of it.

Death has no terrors for the Children of Mary. Since the happy day of their consecration they had always been faithful; faithful to the pious practices of the Association; faithful in approaching frequently the Table of Angels; faithful in moments of trial; faithful in the struggles of life; and when sickness came it found their souls ready. I am a Child of Mary. It depends on myself to taste this joy one day if I am vigilant to flee the occasions of evil, to practice virtue; if I apply myself to follow the wise counsels that are given me, if I endeavor to study and retrace the examples of my good Mother keeping ever near her and with her help anticipating the good pleasure of Jesus.

2. How did Mary look on death? My Mother was Immaculate, she had never known either sin or its deplorable consequences. She had then no reason to dread death; she looked upon it as the ineffable moment that would put her in possession of the plenitude of happiness which she had tasted in the sweet intimacy with Jesus her adorable Son. Her pure soul aspired to Him with inconceivable ardor; if not supported by a miracle of grace her

heart would have been broken a thousand times by the irrepressible impulse of its love.

I am her child. To become like her my whole life ought to be a preparation for death, a calm and peaceful expectation of the blessed moment of my deliverance. I ought not to dread it from a want of confidence in the divine goodness; I should accept it with a loving self-abandon when it shall please the Lord to call me, looking on it with the eyes of faith, as the term of a life of miseries, of combats, and of sins, and as the happy moment that will open to me the arms of my Mother, and conduct me to Jesus my Saviour and my sovereign Good.

3. *What will be the resolutions of a Child of Mary after having meditated on death?*

Attend in spirit at the deathbed of a Child of Mary. What does she regret? That she has never tasted the vain pleasures of the world? On the contrary, she considers herself very happy to have despised them, to have lived at a distance from them; neither does she regret that she has not enjoyed the honors and applause that it bestows upon its votaries; but she blesses Heaven that she did so, as

she fully recognizes their nothingness and their illusions. This good Child of Mary has but one regret that she has not loved Jesus and his Immaculate Mother as much as she ought; that she was so late in consecrating herself to their service, that she has failed to practice generously the virtues of which the august Virgin has given her the example; that she has not been sufficiently zealous in procuring the glory of her divine Master by bringing souls to the practice of good and in following herself the inspirations of grace, and that she has ever sought anything but God; she would have all understand how she appreciates at this decisive moment, the value of time and of that immense weight of glory with which God would crown her feeble efforts.

In presence of this companion who is about to take her flight to the celestial country, consider what you should reform to merit the joy of a happy death and to attain this grace by a resemblance to the august Queen of Virgins. Renew your good resolutions, write them as soon as possible, and always let them tend to the subduing of your ruling passion and the practice of the contrary virtue.

Act of Acceptance of Death

My Saviour Jesus Christ expiring on the Cross to save me from eternal misery, it is at Thy feet and in union with Thy sufferings that I come to accept fully and with my whole heart, death which sin has caused to enter into this world and to which I must one day submit. I have consecrated my life to Thy Immaculate Mother and mine: it is then beneath her maternal eye and under her protection I accept death to expiate by this free and voluntary act the faults of which I have had the misfortune to render myself guilty. As a faithful Child of Mary, I wish to die when Thou willest and as Thou willest. I consent to experience sorrow, pain and agony; to feel the icy cold of death; to be separated from all that are dear to me that I may be united to Thee my only good; I consent with love with confidence and even with joy, since death is for the friends of God a passage to eternal life.

I wish here at thy feet and in the arms of my Mother to die this very day to myself to my inclinations to my pride to my self-will to my desires; I offer all without reserve; receive my sacrifice. O my adorable Saviour, may my life henceforth belong en-

tirely to Thee. Through the intercession of thy Immaculate Mother grant me the grace to breathe but for Thee and to increase each day in Thy holy love.

PRAYER TO UNITE OUR LAST AGONY WITH THAT OF OUR LORD

In union with the three hours of Thy extreme languor, and the pain caused by the separation of Thy most holy soul from Thy adorable body and as an act of homage O my Jesus, I consecrate to Thee my last agony and the sorrows of my death. Grant my dearest Saviour, that I may return my soul into Thy hands covered with the infinite merits of Thy precious Blood, that the last instant of my life may honor Thine, that the last movement of my heart may be an act of Thy most pure and holy love. I repeat with my whole soul the protestation that I have made so many times that I detest all my sins and whatever could displease Thee; that I love Thee above all things; that I return thanks for Thy infinite mercies; that I wish to be united to Thee; that I place in Thee alone and through Thee, in Thy eternal Father, all my confidence, and that I hope for my salvation from His tender mercy through Thy sufferings and death. O Jesus, sacred

Victim, alone worthy of God, deign to unite my sacrifice to Thine.

O Jesus, Thou art the refuge and the salvation of sinners; be mine also and say to my soul I am Thy salvation. Place Thy cross Thy death and passion between me and Thy judgments so as to give me grace and mercy. O Mary, open to me Thy maternal bosom; shelter me under Thy all-powerful protection, place me in the adorable Heart of Jesus Christ Thy Son. O all ye Angels and Saints, intercede for us now and at the hour of our death. Amen.

PRAYER TO EXCITE IN US THE DESIRE OF HEAVEN

When shall I enjoy Thy presence O my God? When shall I behold Thee face to face! When shall I inhabit the abode where Thou art loved, praised and blessed for all eternity! Alas how is my exile prolonged! I have dwelt with the inhabitants of Cedar, and my soul is a stranger to them. Tremblingly I live in the midst of a world in which my God is constantly offended, and not only am I powerless to prevent these offenses but I fear at every moment to offend Him myself. *Who will deliver me from the body of this death? Who will give me the wings of a dove*

to flee to the place of my repose? When shall I see that which I believe? When shall I find that which I seek? When shall I possess that which I love? Nevertheless, O my God, I dare not yet ask Thee to let me die, for I fear I am not sufficiently prepared. Grant me then I beseech Thee, the dispositions of perfect souls who endure life with patience and joyously look forward to the hour of death. Obtain for me this grace, O my tender Mother, that my last sigh may be followed by an immediate entrance into heaven and the eternal possession of my God. Amen.

Invocations

Jesus, Mary, Joseph, I give you my heart, my spirit and my life.

Jesus, Mary, Joseph, assist me in my last agony.

Jesus, Mary, Joseph, may I expire in peace in your holy company.

N. B. An indulgence of 100 *days is attached to the recitation of each of these invocations applicable to the Souls in purgatory.* Pius, VII. Decree of April 28, 1807.

In the evening before going to rest, dear Children, be careful to unite your repose to that of Jesus in the tomb, and say with

your God dying on the cross. *Father into Thy hands I commend my spirit.* Conjure your august Mother to introduce you into the adorable Heart of her divine Son, to commence from the morrow an entirely new life on the model of the risen God coming forth from the sepulchre triumphant over death and hell, and promising you one day a share in the glory of His conquest if you have the courage to be faithful to Him.

Of the means to be taken to secure the fruits of the Retreat

After a retreat, your soul dear Children is in a good state, well disposed to produce fruits of salvation: but it must be fortified against its own weakness, must be aided to progress each day, that is to say, it must become more and more fervent, to render to God and to Mary the glory that they have a right to expect in return for their benefits.

The advice we give you to preserve the salutary impression of the retreat will be the same that our Lord gave to His Apostles: *Watch and pray.* By watching you will prevent falls and relapses; by the

prayer of an *humble and contrite heart* you will repair those that you were not able to foresee and you will obtain courage, confidence and strength to conquer yourself and to subject your perverse nature to grace.

The first motive of vigilance is to avoid dissipation the proximate occasions of sin, of light faults and even of imperfections. With the aid of the most holy Virgin who is always ready to assist you, the task will be easily accomplished. A child may sin continually by a want of submission; her will is so stubborn she cannot endure blame; a word that wounds her self-love, that contradicts her judgment irritates her, and she offends our Lord by hasty answers, indicative of self-sufficiency and pride. If she is watchful and generous, how many victories will not the recording Angel have placed to her account at the end of a month of persevering efforts in the work of self-correction! And with what tenderness her heavenly Mother will bless this faithful child and press her to her heart!

To vigilance unite *prayer;* ejaculatory prayer, burning darts which we send to the divine Heart to tell our love and our wants; vocal prayer repeated with attention and piety; meditation which is really the Christian's best armor of defense in this life of

combats and miseries; or again by the holy Offices of the Church, by spiritual communion and by all the other practices of Christian piety. Spiritual communion is one of the means most proper to maintain us in fervor and to cause us to progress therein. There is no better nourishment of our real life that of Jesus in us, than this act of piety; it is an invigorating cordial which renews all the powers of our soul by uniting them to God. There are pious souls who multiply every day the number of their spiritual communions, and who could count the graces they draw upon themselves thereby? An instant suffices for this communion, a look, a glance towards heaven or the tabernacle, followed by a sigh of the soul is enough to draw Jesus into the faithful heart with the divine effusion of His life and virtues. Our Lord wishes to be desired, and He gives Himself without measure to the soul that calls and invites Him with the sincere will of belonging entirely to Him.

Happy the pious Children of Mary who make often very often this spiritual communion. We exhort them to do so particularly in the morning at the hour of the holy sacrifice of the Mass, whether they assist at it really or in spirit; at three o'clock in the afternoon to unite themselves to

Jesus, suffering and dying on the cross; at seven o'clock in the evening in thanksgiving for the institution of the adorable Eucharist; at night when they awake in memory of the great mystery of the incarnation which was operated towards midnight at the moment when the most holy Virgin replied to the Archangel sent to her from heaven: *Behold the handmaid of the Lord, be it done unto me according to Thy word.*

CHAPTER VI

Abridged Method of Mental Prayer

To meditate, dear Children of Mary, is to turn your mind and heart to God to be occupied with *Him* and with yourself; with *Him*, that by knowing Him more intimately, you may love Him more earnestly; with *yourself* to learn your poverty, your nothingness, your misery, and to know how to confide in Him, so as to receive from Him grace and courage to correspond to His designs over you and to consecrate to Him all your faculties, all your actions, all your desires, as to a merciful and tender Father.

It is not difficult to make meditation especially for a Child of Mary who has already endeavored to overcome herself that she might obtain this signal favor; who

has understood that Jesus bestows graces on those who seek them through Mary, and who has resolved to be docile to the inspirations of the Holy Spirit by attaching herself to the practice of all her duties.

Mary meditated in her heart; you must do the same and in union with her that your soul may be penetrated with the true knowledge of God, and that you may become better. Meditation is an elevation of the soul to God *by our understanding* to know Him; *by our memory* to recall His benefits and our infidelities; *by our will* to do Him homage and to employ it only to love and serve Him.

This holy exercise contains three parts: 1. The preparation. 2. The body of the prayer. 3. The conclusion.

I Of the Preparation

Before Meditation prepare your soul says the Holy Spirit, and be not as a man who tempts the Lord. It is necessary to dispose ourselves for prayer, not only at the moment of prayer but in advance; consequently we distinguish two kinds of preparation, *the remote* and *the immediate.*

It depends altogether on ourselves to draw near to God, to be loaded with His

divine favors, to entertain ourselves with Him heart to heart as the most holy Virgin with her divine Infant. Our remote preparation consists above all, in removing the obstacles to grace, which are dissipation of mind, affections too lively and too natural which exercise an undue influence over the heart and remove it from God; lastly, in replenishing the mind with good thoughts, banishing all frivolous remembrance more proper to nourish the spirit of the world than to make us live the life of God.

To raise one's self to God, says the pious Author of the *Imitation*, two wings are necessary: *simplicity* and *purity*. It may be said that the practice of these two virtues is a most excellent remote preparation, for they bring the grace of God into the soul, and give it a facility in uniting itself to Him and establishing itself near His divine Heart. Mary your model was so *simple* and so *pure*.

The second preparation, called the *immediate* is made just before prayer; it consists in disengaging the mind from all exterior thoughts, placing one's self humbly in the presence of God and reciting the following acts.

Act of Faith. My God I believe with my whole heart that Thou art here present as

in all places, and that Thou knowest all that I think, desire and love.

Act of Adoration. My God O Sovereign Majesty, Creator of the universe, my Master and my King, I adore Thee with my whole heart, renouncing every thought that thou dost not inspire, and desiring to profit by those Thou wilt give me for Thy honor and my salvation.

Act of Humility. I know my God, that I am not worthy to approach Thee, being of myself but nothingness; and a nothing moreover, that has revolted against the author of all good; but I confide in Thy goodness which never despises a contrite heart, and I implore Thy mercy.

Holy Spirit, Source of Love, come Thyself to enlighten my understanding and inflame my heart, that I may be enabled to make a good meditation.

The Body of Prayer

Under the protection of the Blessed Virgin and kneeling as it were before her make some reflections on the subject of meditation; apply them to your spiritual necessities, love the goodness of God who grants you these moments of entertainment with Him; say numbly: *Speak Lord, Thy*

little servant heareth, and *keep in your heart* the good thoughts with which Jesus and Mary will inspire you.

Should it happen that you can form neither considerations nor affections recite some prayers, as the *Remember*, the *Ave Maria*, pronouncing each word slowly, and reflecting upon it; all the petitions of the *Pater* that incomparable prayer taught us by our Lord Himself will furnish subjects for the sweetest reflections. Repeat some words of the Gospel, such as the ardent invocation of the blind man: *Jesus, Son of David, have mercy on me. Lord, that I may see;* or with the Chananean woman: *Give me only the crumbs that fall from Thy table.* Again, repeat with the Saints: *My God and my All! What have I in heaven, and besides Thee, O Lord, what do I desire upon earth!* Follow Mary through the principal circumstances of her life, or with your eyes fixed on her image consider her gentle and beautiful countenance, her ravishing modesty, and beg her to assist your weakness and bless your efforts.

If you sincerely desire to make a good meditation, one that will be agreeable to God, through the assistance of Mary and your good angel you will do it. Suppose that you find nothing in yourself, offer the holy prayer of Jesus in the Crib, in the

Garden of Olives where He remained three hours repeating the same words; in the Tabernacle where He is silent offering incessantly His solitude, His annihilation and love. Again, unite yourself to the sublime prayer of Mary in the seclusion of the Temple during the years of her girlhood; to her contemplation before the Infant Jesus during the night of Christmas, in the holy house of Nazareth; or her heroic submission on Calvary. Offer your miseries and your little trials in union with the excruciating sufferings of our Saviour's Passion and your meditation will be good because it will belong entirely to God as you tasted no joy therein and the devil will have nothing of which to rob you.

Establish yourself well in this holy practice, dear Children of Mary, while you enjoy the happiness of living in the sweet solitude of your school or asylum, and beware of neglecting or abandoning it when you go out into society. You will need to pray while you remain in the blessed abode where flow on the happy days of your youth; but when you will have embarked on the stormy sea of the world it will be as necessary and as indispensable to you as the sword is to the soldier, the shuttle to the weaver, and the plough to the farmer, for be assured it is your in-

strument of salvation; *the world is lost because men do not reflect.*

3 The Conclusion of Meditation

The third part of prayer is the *conclusion;* it comprises three acts, 1. Thanksgiving. 2. Oblation. 3. Petition.

Act of Thanksgiving. My God, I return Thee thanks for the good thoughts holy affections and resolutions which Thou hast given me in this meditation. I beg Mary Immaculate to thank Thee for me.

Act of Oblation. I can do nothing of myself, O my God, my portion is ignorance and sin; I offer Thee all that I have received of Thy infinite goodness wishing to employ it only in praising and blessing Thee and in procuring Thy greater glory.

Act of Petition. It is not for myself alone that Thou bestowest Thy gifts upon me, O my God; grant that I may employ the good sentiments Thou hast given me to edify my neighbor and to attract him to Thy service. Bless my relatives, my teachers and companions, and bestow on us the grace of being one day united to Thee in heaven; this I implore through the merits of Jesus and my Immaculate Mother. Amen.

At the conclusion of meditation the same prayers are recited as at the weekly assembly, page 92

NOTE—*It is well to recall here that in order to incite Christians to the practice of mental prayer the Sovereign Pontiffs have granted a Plenary Indulgence once a month under the usual conditions of confession and communion to all the Faithful who shall have made each day, at least a quarter of an hour of meditation.*

CHAPTER VII

MEDITATIONS ON THE PRINCIPAL TRUTHS OF RELIGION FOR A RETREAT OF FIVE DAYS

Preparatory Reading for the Eve of the Retreat

On Faith

Faith is the foundation of the whole Christian life. Without this essential virtue there is nothing in us but the human creature, thinking and acting according to the laws of nature, ever seeking its own temporal interests and often deceiving itself because of its shortsightedness and its imperfect reason; revolting against the deceptions of life, exasperated at its contradictions, blaming all around except its own weakness for the misfortunes and unhappiness it endures, and even putting an end to its own existence when life becomes a

burden. Such is the human creature deprived of faith. Add to this portrait the errors and the darkness which the passions produce in the soul over which they have obtained the mastery, compelling its noble faculties to satisfy a nature vitiated by original concupiscence, and you behold man such as sin has made him, such as he continues to be if not regenerated by grace or if he corresponds not thereto after having received it.

But faith lifts him out of this mire by giving him the power of coöperating with grace, of living the real life conferred in Baptism, and while awaiting the time when he shall exist only for Him and in Him in the abode of eternal happiness, making him share by anticipation in the divinity of Jesus Christ.

Faith is the necessary foundation of the whole Christian edifice of the soul. This divine and gratuitous gift of God should excite our unbounded gratitude for it is by it that we believe all divine revelation, whether traditional or written, and which thus renders us capable of participating in the merits of Jesus Christ our Redeemer.

Thank your Creator, to-day, dear Children, for having caused you to be born beneath the protecting shadow of the holy Roman Church, for having taught you to

say *Credo!* what a grace! Thank Him for having associated you to the saints in heaven and on earth with whom you make but one by this unity of *faith* which attaches you to the same God, to the same Christ, to the same Holy Spirit; for having given you the Angels for your brothers and guardians, Mary the most pure and Immaculate Virgin Mother of God, for your patroness and Mother, and annihilate yourself in an act of humble adoration before the Lord *who has done such great things in you,* and whose holy Name is your strength and your hope, the only name given under heaven as the principle and cause of our salvation.

FIRST DAY OF THE RETREAT

FIRST MEDITATION

On the Creation

FIRST POINT

Creation adds nothing to the happiness of God; God is immense, infinite, eternal; He suffices for Himself, and nothing can add to His perfect felicity or take from it. It was not, therefore, to advance His own interests that He created the world. During a succession of ages which is beyond

calculation, because infinite, God existed, perfectly happy, but not alone; for knowing Himself He generates His Son, His Word, who is as Himself, the Being by excellence, consequently, the second Person of the most Holy Trinity; and from the reciprocal love of these two persons, proceeds the Holy Spirit, the bond of love and the third person of this divine Trinity, one and indivisible, forming, notwithstanding the distinction of persons, but one and the same God.

It was not to increase His own felicity that God wished to create the world and all that it contains; He sufficed for Himself; it was for our happiness only and to associate us to that which He Himself enjoys. O Lord, what goodness!

SECOND POINT

God in creating Man wished to make him happy

The thought of creation was inspired and executed by love. God did not cast man on a barren and desolate land; He treated him not as a slave, but as a king; He wished before creating him to prepare a magnificent dwelling one truly worthy of the Author of this magnificent being. When

the light, the firmament, the fertile earth, irrigated by the flowing waters peopled by fishes so numerous and so different in their kinds; when the stars, those magnificent creations which reveal in a measure, the grandeur of their sovereign Lord; when the brilliant myriads of the feathered tribes that inhabit the air, and the innumerable animals that tread the earth, came from His powerful hand and He had considered that *they were good*, He said: *Let us make man*, taking counsel with Himself for this creation *almost divine*, which in itself incomparably surpassed all others united.

What delicacy! What astonishing precautions dear children, to draw poor creatures from nothing! Gratitude then, profound humility, and desire to respond to the immense love that the Most High has testified for you, should fill your heart.

THIRD POINT

Man such as God created him was perfectly happy

Let us in thought, dear children, transport ourselves to the terrestrial Paradise created for man and see how privileged he was by God.

What do we behold in him! an immaculate image of his Creator, an admirable

copy of the grandeur and the perfection of the Most High. He possessed absolute empire over the whole earth for all creatures obeyed him; his understanding reflected the supreme intelligence and without trouble or effort he raised himself to God even to the limits traced out by the supreme Wisdom. His love was pure and undivided; God alone was Master of his affections. He loved all creatures not for their own beauties or perfections but with reference to God of whom they faithfully reflected an image to his soul; he loved Eve, *the bone of his bone and the flesh of his flesh*, as the most precious gift of the Lord, rejoicing to find in her a soul like to his own soul and a companion to unite with him in praising and serving their Sovereign Good. Such was man at the moment of his creation; the most perfect of all the beings over whom he exercised control; exempt from sufferings from inquietudes and even from desires since he loved God and in this love he possessed all that could be desired. It is well to repeat here with the Royal Prophet: *Thou hast crowned him with glory and honor and Thou hast placed him above all the works of Thy hands.*

Such was man in the state of innocence, such above all was Mary, our Immaculate

Mother, who never lost the original purity, and whose soul is filled with the grace, the knowledge and the love of God in a degree far superior to that of our first parents.

Glory then to our Mother; let us congratulate her on the grandeur which she has merited to preserve and increase in herself during the days of her mortal life, by her faithful correspondence to grace.

O Mary, conceived without sin, Mother all beautiful and without spot, obtain for us a horror of all that could tarnish the lustre of our soul and the love of all that could render us agreeable to our Lord.

SECOND MEDITATION

On Original Sin

FIRST POINT

Man forfeited his happiness by wilful sin

You have understood, dear Children, that the Lord by a free act of His sovereign and all-powerful mercy created the first man, just, happy, exempt from regrets and desires.

He was destined to pass without sorrow or pain from this earthly and finite happi-

ness to that which was heavenly and infinite, and always to advance towards the perfection of that knowledge and love which constituted the first state of his felicity.

It depended on himself to live thus in fidelity and happiness; but a commandment was laid upon him which he was to observe under penalty of death. The prince of darkness, a celestial spirit fallen through pride, envied the blissful condition of our first parents. He tempted at first the woman, who deceived by his artifices, became an abettor in the fall of Adam. Adam, yielding to a guilty complaisance, preferred his own satisfaction to the obedience he owed to God, and voluntarily precipitated himself from the summit of happiness and power to which his Creator had elevated him, into the abyss of sin, of misery, and of death, whither also, he dragged his unfortunate posterity.

O frightful disaster! And it is sin that has caused it! A single fault, an act of disobedience, the loss of divine grace, bringing upon all the generations of men a series of incalculable evils. I am not more vigilant! I commit sin so easily! *My God, have mercy on me, according to Thy great mercy, and according to the multitude of Thy tender mercies, blot out all my iniquities.* (Ps. L.)

SECOND POINT

Original sin necessarily affected the whole human race

Adam and Eve would have transmitted the heritage of grace to their descendants, just as a father transmits to his children his property, his goods, name and titles of honor; but Adam having become more guilty could hand down to posterity nothing but sin and its long train of evils, since he had no other possessions; this was the just and necessary consequence of his unhappy fall.

And in the same manner that justice, wisdom, knowledge and happiness formed, as it were, the brilliant cortége of original grace, so concupiscence, illusion, ignorance, the law of labor, sickness and death, became the sad attendants of the sin in which all men are born, and of which Adam and Eve had been the first victims.

Crushed by the weight of the infallible sentence of God's justice, the guilty pair trembled with fear; they understood, alas too late, the magnitude of the crime they had committed and the bitterness of the misfortunes it had drawn upon them. Forced to submit to chastisement after rebelling against the Divine ordinance, they

departed in tears from the terrestrial Paradise, to commence that long and intolerable torment of the privation of the friendship of their God.

How often have I been faithless, ungrateful, and guilty in a thousand ways. Meanwhile, God did not expel me from His Church, the second terrestrial Paradise, the precious ark of salvation which shelters, consoles, sustains and saves me. Be blessed, O Lord, Thou who hast awaited me with a goodness so patient; I desire henceforth that my fidelity be in proportion to my inconstancy in order to repair my former ingratitude.

THIRD POINT

God does not leave guilty man without hope

Adam and Eve having forfeited the friendship of God, merited only His anger, and to be abandoned by Him. The Lord in His justice punished them; but at the same time His mercy prevailed, and held out a hope to them of pardon and of a Redeemer. This promise became to them henceforth a luminous pharos, a guiding star amidst the darkness of a life of trial and expectation.

This wonderful pharos is, in reality, the Messiah, *Light of light, true God of true*

God as the guiding star was Mary, *stella matutina, Maris stella, brilliant dawn of the most beautiful of days*, who for us, her happy children, is not only a hope but a charming and sweet reality, in whom we place our delight, and who constitutes our joy, our consolation, the assurance of our salvation. There remains then a root of the mysterious tree of life planted in the terrestrial Paradise, whence at the end of four thousand years there issues, *beautiful as the lily among thorns, the white stem of the root of Jesse*, powerful offshoot, which brought forth the Salvation of the world.

The consolation of the promise removes despair from the heart of the guilty, and gives them courage to accept the career of penance and labor that the Lord traced out for them in saying to Adam: *Thou shalt eat thy bread in the sweat of thy brow.* For his fault he is condemned to live a life of expiation during nine hundred and thirty years the more bitter and painful as he had known the sweet familiarities of God in Paradise.

How often, notwithstanding my promises, have I not relapsed, entirely forgetful of the pardon I had obtained. Moreover I do no penance, I fear the least constraint, the

slightest humiliation. Is this to appreciate and to acknowledge the mercy of the Lord? Is this to conform to the example of Mary my most pure Mother, the only one adorned with the privilege of original innocence, and who, notwithstanding, led a most humble and mortified life? *If you do not penance, you shall all perish, said our Lord.*

It is time, O my soul, that we begin to lead a truly Christian life, by walking after our divine Master in the way of daily renunciation.

O Mary Immaculate, I confide my resolution to thee, grant that I may be faithful to it.

SECOND DAY OF RETREAT

FIRST MEDITATION

On Redemption

FIRST POINT

The Necessity of a Saviour to a fallen World

During four thousand years the gate of heaven was closed to man; faith in the promised Redeemer was the only means of salvation; yet, many souls sanctified themselves during this time of trial by confidence and fidelity. What a difference be-

tween their condition and ours! How many graces, then unknown, facilitate to us at the present day the important affair of salvation. Meanwhile, what efforts do we make to gain heaven? How have we hitherto corresponded to the advances of our God and to the sweet light of His inspirations?

Do we possess the innocence of Abel, the confidence of Noah, the blind obedience of Abraham, the purity of Joseph, the persevering courage of Moses?

Examine yourselves, dear Children, and see if there are in you any traits of resemblance to those saints of the old testament. Are you modest as Rachel, zealous as Esther, courageous as Judith, those heroic and admirable women, who, nevertheless, are but imperfect figures of your Immaculate Mother? Meditate on their virtues, and say to yourselves: They arrived at sanctity by following the precepts of a law which was but a shadow of that one, whose incomprehensible treasure of truths and graces are my portion, and yet I think not of it, I know not even how to be grateful for it. The world was consumed with desires in expectation of the Saviour, and the need it felt of His coming; and I rejoice not when in possession of Him, I know not how to praise Him, to thank Him, or to love

Him; I even forget His presence in my soul. What levity? What ingratitude!

SECOND POINT

Mary the Aurora of the Redemption

Faith in the Redeemer appeared to grow feeble and to decrease; it was with difficulty that it was preserved in the corner of the earth, called Judea, in the bosom of a few pious families who transmitted pure and intact, the tradition relative to the Messiah. Elsewhere, faithful hearts turned towards this insignificant country, for some great event. Very soon in fact Mary is given to the world.

What is there so extraordinary in this frail creature who weeps in a crib like other children of men? She bears within her the germ of a universal renovation in faith and morals; she will be the wonder of the universe, the temple, the sanctuary of the God Saviour! O Mary how great thou art! how shall we speak worthily of thee and of thy ineffable prerogatives! Alone freed from the bondage of Satan, the Virgin of Judah attracts the Desired of four thousand years; she forces Him to descend from heaven; she receives Him first for herself, then for all men, who through her, be-

ing delivered from the yoke of Satan, lift their heads and cry out: *Our Father who art in heaven.* Through her influence, grace will enter into souls, the stain of sin will be effaced by holy Baptism, the beauty of lost innocence will be recovered, in a word she will coöperate in our redemption. Redemption! what a word! My God enable me to understand it.

O Mary, O my Mother, communicate to me a portion of the sentiments that filled thy heart, that I may love Jesus who has saved me; give me some rays of the light that inundated thy mind, that I may comprehend, in some measure, the gift of the Lord.

THIRD POINT

Jesus Saviour of the World

Mary is the centre of both the ancient and of the new law; Jesus, the term of the long ages of expectation, is the accomplishment of the promises and figures. He is the Son of God who offering Himself for the ransom of the world, said to His Father: *Sacrifices and oblations Thou didst not desire, then, said I, behold I come. A body Thou hast fitted to me, that I should do Thy will, O God.*

This eternal God descends from Heaven

to earth without losing anything of His power, although reduced to the form of a little infant, so poor and destitute that He has only a manger for a throne, and a stable for a palace. He suffers, He weeps, and no sooner has He shed the first drops of His blood under the knife of circumcision and caused Himself to be redeemed as a slave, He who was the ransom of the world, than he is constrained to flee from the anger of Herod. Recalled from Egypt, He is occupied until His thirtieth year in the workshop of an obscure artisan, to whom He gives the name of father and whom as well as the holy Virgin, His Mother, He glories in obeying. *He was subject to them.* He selects for disciples and friends, poor fishermen, before whom, for the space of three years, He preaches His incomparable doctrine, though it was as little understood by them, as by others. He *the Way, the Truth and the Life, must suffer, to enter into His glory.* Ingratitude and envy follow Him with persecutions; He is bound as a malefactor, scourged, condemned to death by a man, He, the supreme Judge of all men; and after a thousand different torments, He expires on a cross between two thieves! then the terrified earth trembles and totters before so many prodigies, and His blinded enemies still blaspheme.

Behold the work of our Redemption! Children of Mary, understand what you owe to your Saviour. This long chain of sorrows, whose price is still further enhanced by numberless acts of love, what does it demand in return, if not *love and sacrifice.* Yes, love for Jesus, our Saviour, Jesus, annihilated, tortured, dying for us. Love in place of the gall and vinegar, of the coldness, ingratitude, and infidelity of which we make Him drink each day! Honor and praise instead of the outrages and shame of sin! Oh how fearful and abominable is sin, since it has crucified our Saviour, and caused the tears of our Mother to flow at the foot of the cross! Cursed sin, we detest thee, and we will part forever, through the grace of our Jesus, and the assistance of Mary, the Immaculate Mother of our God Saviour.

O Mary, dawn of the Sun of justice, obtain for us a horror of sin which crucified our divine Lord and which transpierced thy soul at the foot of the cross, that we may never more be so unfortunate as to commit it wilfully.

SECOND MEDITATION

Of the Soul regenerated by Baptism

FIRST POINT

State of the soul before Baptism

Springing from a principle vitiated in its source, we are impure: we bring with us perverse and wicked inclinations, which time only strengthens, and which will produce detestable fruits, if the divine Gardener does not, by the hand of His minister, engraft in us the principle of His own life, which flowing into our soul by Baptism, changes it into a new soul. Subjected to the yoke of Satan and to the tyranny of the passions, our soul enjoys only her natural faculties, without the power of lifting herself above reason, or understanding supernatural truths, the knowledge of which constitutes our happiness, and the practice of them, our sanctification.

How many children die before receiving Baptism! I have received this Sacrament! why am I thus privileged? Have I done anything to merit such a grace? Have I even thanked God for granting it to me? No, or at least, I have complied with this duty in

an indifferent manner, and by halves, without an impulse of the heart and without love.

Pardon O Lord; mine is a poor, ungrateful heart, which, like the wild fruit tree that has been grafted, becomes fertile and beautiful without recognizing the hand to which it is indebted for these advantages.

My dearest Mother, thou who hast chosen me for thy child, protectress of the divine life that Jesus has given to me, thou hast transplanted me into the privileged garden of the Association of thy Children, take pity on my misery, help me to thank God for the incomparable grace of my holy Baptism.

SECOND POINT

Condition of a Soul that has been Baptized

The Church by a supernatural operation which the Lord has communicated to her, draws from its fountainhead, the life of Christ, our Saviour, the true and pure *light;* from this she enkindles the light in souls and by this communication we become other Christs, participating in *His light, His heat, and His life.*

After the example of the burning taper, which shines, enlightens, and throws out heat, so we, placed in the world, should

shine, by the virtue of Jesus Christ, who gives us His life; we should enlighten others by the knowledge which He communicates to us, and inflame them by the love which He has shed in our hearts.

Is it thus you act? Have you been faithful to the grace of Baptism? Have you well understood the effects it produced in you? Have you meditated on your dignity as Christians? Not yet, perhaps; but it is never too late. Call Mary to your aid, beg her to engrave deeply on your soul the remembrance of the benfit of your Baptism and the obligations it imposes on you.

THIRD POINT

Conditions to be fulfilled that the Soul may correspond to the grace of Baptism

A baptized soul and especially a Child of Mary, should shed around her the light of good example. Her life ought to be conformed to that of Jesus, which has been communicated to her; Her actions should be a reproduction of those performed by her heavenly Mother, the perfect copy of her divine Son. Mary was meek, humble, modest, silent, interiorly united with God; the Child of Mary, to shed around her the light of Jesus, will make it her daily study

to be meek, humble, modest, and to follow the practices of the interior life. She must inflame those who surround her, for Jesus is the divine furnace of light and heat. He is the principle of love, and love inflames, vivifies, and cleanses all that it touches and embraces. Such is the divine fire *that Jesus has come to bring upon earth: and what does He desire but that it be kindled?* (Luke, XII. 49.) The Child of Mary is the flambeau that should enkindle the hearts of those with whom she comes in contact: she should insinuate into them, not the terrestrial fire of natural affections, fleeting, languid, and perishable, like their principle, but the pure and heavenly fire of the love of God, of renunciation and charity.

Have you heretofore fulfilled this duty? Do you seek to renew the life which you feel is about to escape from you? Do you call on Mary? Do you run to the foot of the tabernacle to enkindle this taper *that still smokes*, but which no longer sheds around it either light or heat?

Supplicate Jesus to restore to you the grace of your Baptism; ask Mary to purify in the blood of her Son the spotless robe of your innocence; if you pray in earnest you will be heard, for Jesus desires nothing so much as to reign in your souls, and Mary

is most anxious to unite you to Jesus by purifying your hearts in the fire of His love.

O Mary, conceived without sin, Mother of beautiful love, unite us to thee, that we may share in thy celestial ardors.

THIRD DAY OF RETREAT

FIRST MEDITATION

On Mortal Sin which destroys the grace of Baptism

FIRST POINT

What Sin is in regard to God

No pencil, however able, can paint the beauty of an innocent soul; neither is it possible to depict the hideousness and ignominy produced in this same soul when attacked by the leprosy of sin. God who delights to dwell by His grace in the pure soul, conceives for the guilty creature a horror proportioned to the love he formerly bore her.

Man was created for God, that is to say, that he might glorify his Creator in time and in eternity; in view of this end only, so sublime in itself and so far above his deserts, could he labor for his own good

and *spin*, so to speak, the web of his personal happiness with the same hand that executed the merciful work of his sublime vocation.

The human creature is then, *an instrument only* in the hands of his Creator, and he should labor for his sovereign Master in the measure of his strength; if faithful he will be abundantly recompensed, if he transgresses the law of his Lord or fails to accomplish it, he will be punished eternally. Sin not only renders the soul useless to God but places her in a state of revolt, so that she turns against her Creator the very forces she has received from Him, and she would resort even to the extremity of destroying Him, if this deicide act were possible. Suppose dear Children, that the instruments of your labor were to turn against you seeking to pierce you, to tear you to pieces, would you suffer it?

Sin is the revolt of a work drawn from nothing against its Creator; of an instrument against the divine Artist, of the proud Angel repeating his rebellious cry: *I will not serve. Non serviam.* (Jer. II. 20) It is an abyss opened between God and the soul, which is thus by its own fault cast afar into the region of darkness whence

Jesus had drawn it at so great a cost. In fine, it is death itself to the soul.

Did you think of this frightful misfortune when you offended God with so much levity? Did you reflect that you refused, even to the Lord, obedience and service, when you preferred your pleasure to His law, when you touched the forbidden fruit whatever its nature or species: sinful discourses, particular friendships, murmurs, multiplied negligence? Did you reflect that Mary turned away sorrowing from her indocile child who destroyed and profaned in herself, by this revolt, the divine image of Jesus? No you acted without reflection. Take to-day a good resolution to be more attentive, more vigilant; and Mary touched by your good will, will lighten the task by disclosing to you the dangers and enabling you to surmount them.

SECOND POINT

What Mortal Sin is with regard to the Soul

The Soul is blinded when she sins; for this revolt against God renders her not less an enemy to her own happiness since she loses the friendship of her *Father who is in heaven*, and in separating herself from Him she is the cause of her own death.

Detest sin, dear Children, which is the cause of so many misfortunes in life; properly speaking, there is no other evil, since all flow from this. Your redeemed soul lived the life of God Himself; like a perfect mirror it reflected the pure rays of the divinity; it was a beautiful lily that Mary lovingly cultivated; a rose of the freshest and most charming tints, whose sweet perfume was most agreeable to the Blessed Trinity, since it was that of Jesus; and you have sullied this robe of innocence so beautiful, so magnificent, a thousand times more brilliant than *Solomon in all his glory* (Matt. v. 1). You were the privileged Child of Mary the chaste lover of Christ, and you have become the vile slave of Satan the prince of hell, and his inevitable prey, if the Lord should break at this instant the slender thread of your life.

In the state of sin it is impossible to merit; the soul having become the enemy of God, cannot by itself reconquer heaven: all the graces previously acquired are forfeited, the treasures amassed are lost; that rose, that lily, whose purity was so brilliant, is now but *soiled linen* (Isiah. lxiv. 6.) capable only of offending the eyes of God, of Mary, and of the Angels; this soul is that of a reprobate under a garment of

flesh; it is *a whitened sepulchre* (Matt. xxiii. 27.) full of corruption.

THIRD POINT

Is Sin an Evil for which there is no Remedy

Considered in itself, and with regard to ourselves deprived of the assistance of God, sin is a loss that time cannot repair, a sorrow that the consolations of a friend or the arguments of reason can not assuage. By the act of sinning the soul has turned its understanding and will against God; to leave the state of sin it becomes necessary that God enable these same powers to be applied to repair the outrage offered to His Sovereign Majesty, and that humiliations and repentance united to love, obtain pardon for the soul.

You poor ungrateful child who have grievously offended God by sin notwithstanding all His benefits, unless His divine mercy has compassion on you, your soul will languish in a misery to which nothing can be compared; Mary no longer regards you with complacency; you are become an object of horror to the Most High. Meanwhile one plank of salvation remains to you of which we will speak this evening. Say to the Lord with Thais the repentant

sinner: "Thou who hast created me, have pity on me." O Immaculate Mother, refuge of sinners, open to us thy maternal heart and preserve us from shipwreck; *those who remain in thy love shall never perish!*

SECOND MEDITATION

Grace recovered in the Sacrament of Penance

FIRST POINT

Of Penance in itself

Repentance immediately followed sin in the terrestrial Paradise. It is a salutary antidote which springing from the soil, has the power to neutralize the venom of sin. Both proceed from the same source, our weakness; but the one repairs what the other destroys, does all in its power to strengthen the soul, and takes every precaution that sin may not re-enter the habitation from which it has been driven, and *that the last state of this soul become not worse than the first.* (Matt. xii. 45.) If sin forces a new passage into the soul it is only by the free will of man himself, who in his blindness or his foolishness, prefers his executioner to his Saviour.

Thus we see that Adam after his sin dares not present himself before the Lord,

who in His justice imposes on him a life of suffering in exchange for the happiness he had forfeited by his crime.

During nine hundred and thirty years he wept and expiated his fault by a rigorous penance, which he continued in Limbo until the coming of Christ his Deliverer.

Thus penance, as ancient as the world, commenced with the first man after he had lost his innocence. We see striking examples of it under the law of Moses; David the Prophet King, wept bitterly for his sin, and God announced to him, by the prophet Nathan, that He had pardoned him. The divine mercy prolonged during fifteen years the reign of Ezechias, and this King made use of the additional time granted him to repair the evil which he had committed before the Lord. Ninive did penance at the voice of Jonas and the city subsisted for two centuries after.

In ancient times, Penance was often severe and difficult, for man found himself in a measure left to his own strength to undertake and sustain it; many times he drove it far from him refusing with obstinacy to avail himself of this reparatory virtue, as if its austere countenance froze him with terror, and thus he miserably perished, as in the fatal days of the deluge.

Moreover its laborious exercises did not altogether disperse the cruel inquietudes which the sinner felt concerning his justification, for the light left to man after sin, was very feeble, compared to that of Jesus Christ, *who enlighteneth every man coming into the world.* (John, i. 9.)

The Word was not then *made flesh.* Mary was not the *Advocate of sinners.* We were *children of wrath* and not of grace. Jesus bearing His cross had not preceded us in the way.

SECOND POINT

Penance raised to the dignity of a Sacrament

The voluntary penance of the Man-God which embraces His whole life from His Incarnation to the Cross, acquired such superabundance of credit and of power, that it alone could justify the sinner and restore to him his right to heaven. One and the same prodigy sanctified the waters of Baptism and the exercise of Penance; both the one and the other by their contact with the sacred Body of our Lord, acquired a purifying virtue, and were elevated to the dignity of Sacraments? If their matter and form are different, their effects are similar; but in the new-born infant, the

soul not having sinned by its own will, nor by a free act of rebellion, recovers innocence by Baptism, without any painful expiation on her part; whilst Penance confers the grace of justification only on the express condition of redeeming by contrition, confession, and satisfaction, the triple debt contracted by actual sin.

These two Sacraments, called *Sacraments of the dead*, are, as well as the *Sacraments of the living*, instituted by our Lord Jesus Christ, and are the price of His Blood. The first was established by the command given to the Apostles: *Go, and baptize all nations;* the second, by the words: *Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained.*

It is always the same Word speaking and creating at the same time, as in the first days of the world, by the simple *Fiat! Let it be made.*

Now, dear Children, you understand Penance, its origin, its power, its grandeur, as also the divine institution of the Sacrament which consecrates it and gives it efficacy. Have you thought of this before? Have you profited by so extraordinary a grace? Have you even been grateful for it? What will you do for the future?

THIRD POINT

Second innocence, Mary the refuge of sinners

What a happiness for the most guilty soul, even one who has deliberately separated herself from God, who has renewed the crime of Judas and crucified her Lord; who has despised her dignity as Child of Mary, and rendered herself unworthy of this beautiful title, that all is not lost. The Angels were lost for a single fault; Adam and Eve found death in the disobedience of an instant! and this poor, sinful soul can yet recover grace! O my God, how good Thou art!

Her penance will equal her ingratitude; will it last during long months or years? No; if like the prodigal child she says: *My Father, I have sinned;* if she cry out with the penitent thief: *Have pity on me; remember me when Thou shalt come into Thy Kingdom,* (John, xxiii. 43.) if she weeps with Mary Magdalen, with Peter, Prince of the Apostles, like them she will obtain pardon.

Let her show herself to the priest (Matt. viii. 4.), according to the Divine precept; let her discover to him the hideous state of her soul without hiding from him a single wound, and immediately the Sacrament of

Penance operating by the voice of the minister of Jesus Christ and by the sanction that this divine Saviour has given to it, will render the deformed soul clean and pure, and renew in her the holy alliance with our Lord. *Rise then, and go to your Father*, poor prodigal child. But first have recourse to your Mother, implore the assistance of Mary, cast yourself at her feet, confess to her your faults, ask of her true contrition, and be confident; she will cover you with her mantle, and taking you in her arms will present you to your merciful Saviour.

O Mary Mother of holy hope, conduct us thyself to our Father; obtain for us the courage and grace to do penance, and to expiate our sins by the generosity of a love *that recoils before no sacrifice.*

FOURTH DAY OF RETREAT

On the Blessed Eucharist

FIRST MEDITATION

FIRST POINT

The Last Supper

The divine Master wished to celebrate in the midst of His twelve Apostles that Pasch

which He had desired with an extreme desire to eat with them before He suffered (Luke, xxii. 15.); to prepare them for the cruel torment of separation. He spoke to them a long time, that He might strengthen and instruct them. Then, in announcing to them that He was about to leave them to return to His Father, He hastened to add: *I will not leave you orphans* (John, xiv. 18.); *the world will see me no longer, but you will see me, because I will be living in the midst of you.* Then He took bread and gave it to them, after having returned thanks to His Father, and pronouncing these divine words: *This is my Body, take and eat.* In the same manner, giving them to drink of the wine contained in the cup, He said: *This is the chalice of my Blood*, of the new and eternal Testament, *which shall be shed for you.*

In the same manner as God had with a *fiat* created the world, given to water the virtue of washing away original sin, driven out devils and communicated to penance the power to cleanse the sinful soul; so He changed this bread and wine into His own substance, causing the whole of His infinite Being *by a miracle of His almighty power*, to pass into it, and flow (so to speak) from these elements. His divinity, His soul, His body, with all their unspeakable perfec-

tions are in this sacrament. He became as really and substantially present under the species as He was in His own proper form before His Apostles, and as He is for all eternity in the glory of the kingdom of heaven.

Nor was this the grace of a day granted to some men only, for our sweet Saviour with His ineffable and all-powerful goodness added: *Do this in commemoration of Me.* Each word of His divine mouth is *spirit and life.* By these few words falling from His lips or rather from His divine Heart, He gives to His Apostles the supernatural power to consecrate the bread and wine, to offer the holy Sacrifice of the Mass, to communicate and distribute to all the faithful members of His Church, the divine Sacrament of the Altar, that is to say Jesus Himself!

O dear Children of Mary, how can we return adequate thanks for such a benefit? Have you received this divine Sacrament up to the present time with the humble and grateful sentiments due to it? Have you not rather been cold, indifferent, ungrateful? What a misfortune! Repair your fault; there is still time remaining. How do you propose to make the Communion of this retreat?

SECOND POINT

What it is to Communicate

Your catechism, dear Children, tells you explicitly: To communicate is to receive the Body, the Blood, the Soul and the Divinity of our Lord Jesus Christ in the Holy Eucharist. The answer is exact: but at the age of ten or twelve years, one learns this without penetrating the depth of the doctrine; and even when the understanding is developed, the world and the devil mutually conspire to prevent us from applying our minds to the consideration of this mystery. Would you know why? Because a simple meditation on holy Communion, made in a state of grace with all the power of your understanding and the love of your heart, were it only for a quarter of an hour, dear Children, is capable of making you holy and generous, in the same manner that one single Communion well made, could establish you in virtue for the remainder of your lives.

How could we offend Jesus, when we see Him, the All-powerful and the Eternal descending from the height of heaven, become as it were, incarnate anew at the voice of the priest, and this in thousands of places at the same time and at every

hour of the day; coming to dwell, not only among men, but in men, allowing Himself to be taken, distributed and delivered even to criminal souls in the possession of Satan, without exercising His omnipotence to crush the guilty, and to precipitate them into hell! Ah! dear Children, if we could but understand *the gift of God!* (John, iv. 10.). If like some chosen souls, we knew how to *discern* the Body and Blood of the Saviour Jesus, and to esteem them at their just value. God the Immense, the Infinite, the Creator, the Redeemer, coming to unite His greatness to our baseness, His power to our nothingness, His purity to our corruption; His blood, so pure, to the profane blood of our veins, His innocent flesh to ours, impregnated with sin, and all for love. This, however, is the holy Communion, dear Children of Mary; oh how blind and ungrateful we are; we are forced to confess it. Let us pray, let us act; but let us not be satisfied when we have accomplished this; we must acquire love, to return that of our divine Master; understanding, to study and admire the inventions of His mercy; purity and humility, to become pleasing to Him, but to attain all this what means shall he use? The answer is a simple one—Communicate!

THIRD POINT

Fruits of Communion

One of the first fruits of a Communion well made, is frequently, dear Children, the desire of communicating again. The soul that tastes *how sweet is Jesus* (Ps. xxxii. 8.) becomes insatiably desirous of uniting herself to Him, and of renewing repeatedly in herself this unspeakable enjoyment; daily Communion becomes to her an imperious want; and if her desires were satisfied, her thirst for Jesus would lead her to repeat many times during the day the spiritual Communion. It is thus that Mary seeks her well-beloved Saviour, and *has no repose until she finds Him.* (Cant. iii. 4.) This is what each Child of our good Mother should do; but as these singular graces are the portions of only a small portion of privileged souls, let us meditate together on the ordinary and precious effects of holy Communion; Mary herself will instruct us.

From her Immaculate Conception until her happy death there was no alteration in the intimate union of Mary with God; all her actions were performed for Him, with the single aim of procuring His honor, and of rendering herself more and more pleasing in His sight, and for this purpose she

employed with a scrupulous exactitude all the gifts she had received from Him.

Thus you also should do. The grace of Baptism obliges you to it; but the holy Communion uniting us corporally and spiritually to Jesus, makes this obligation still more imperious. After receiving our Saviour in the sacred Host your faults would become more grievous if you repeated them, for you have been nourished with purity and innocence, and you would crucify Him anew by offending Him. The holy Communion crowns and perfects the grace of Baptism; its necessary effect is to weaken in us the inclination that leads us to sin, to make us more meek, more chaste, more humble, more fervent and charitable, since we are incorporated with the divine Author of all purity, of all meekness, of all humility, of all charity.

If you do not experience at least some of these effects, dear Children, blame yourselves for it and not Jesus; blame your indifference, your abuse of grace; some secret attachment to sin; for if you feel no warmth from a burning furnace, it is because you are so ill as to be insensible, or you have opposed some obstacle to the transmission of heat.

Whatever the case may be, do not ter-

minate this meditation without returning thanks to Mary, your Immaculate Mother. She presents her Son as the luminous food of the mind, because He is the *light;* as the delicious nutriment of the heart, because He is *love, Deus caritas est;* and as your support and strength because He is the *virtue and power* of the Most High. The divine Treasure of the holy Communion is then in part the incomparable gift of Mary, since it is she who has furnished to the incarnate Word His flesh and His blood, and by her also, we receive Him from the Church, of whom she is the Mother, as Jesus is the Spouse.

Glory then to Jesus and Mary? Let us call our heavenly protectress to our aid at the moment of holy Communion. May she open our minds and our hearts. Let us recognize her hand in that of the priest. Mary can impart to us a love worthy of the divine Guest who comes to visit us; let us say to her with fervor:

O Tabernacle of the incarnate Word, singular Vessel of devotion, lend us thy virginal heart, burning with love, in which to receive Jesus, the fruit of life, the bread of angels, the heavenly nourishment of souls!

SECOND MEDITATION

On Death and Judgment

FIRST POINT

Death considered in itself

Death is a punishment, the chastisement which the Most High inflicted on guilty man; He said to him: *Thou shalt die; Thou shalt die the death* (Gen. ii. 17.); each day of thy existence shall be a step towards the fatal term, a death certain and real, for an hour passed can never be recalled, it exists no longer for thee; never shall the days of thy youth, so carelessly employed be restored to thee; they are passed, they are no more; for *thou diest* a succession of *deaths*. Considered in itself, death is fearful, it presents itself to us with the sad cortége of maladies, pains, anguish, delirium, convulsions, agony, the winding sheet, the tomb, corruption, worms, separation and inevitable oblivion. Nature recoils at all this; therefore the greatest act of heroism in those people who lived not according to God, was to look calmly on death.

Such was death, the sad companion of sin, and let us not deceive ourselves, such it would be still, dear Children, if the divine Redeemer our Ransom, Jesus, the

God-Man, had not come to sweeten it and to transfigure it by *taking from it its victory and its sting* (Cor. xv. 55.) without despoiling it of the bitterness and terror which are necessary to chastise and purify nature. As water by contact with the body of our Saviour has acquired a regenerating power in Baptism; as Penance has become a sacrament of reparation; bread and wine, His Body and Blood; so death under the impression of grace assumes a divine aspect.

Jesus in dying *has slain* death, whose sword is broken on *this corner stone.* (Matt. xxi. 42.) Death is no longer death for the fervent disciple of that Saviour who died that we may live eternally; it is the *passage from this valley of tears* to the everlasting beatitude; the pledge of resurrection and immortality.

SECOND POINT

A holy Death is the recompense of a life of immolation and sacrifice for Jesus with Mary

Although by the resurrection of our Lord Death has been vanquished; and its bitterness much softened, it is nevertheless, for many Christians a terrible punishment, and we should all fear that it may be the same for us, for no one knows *whether he be*

worthy of love or hatred; had we even worked miracles, we should still tremble, not as a slave *under the rod of the master* (Ps. ii. 9.) but as a child before his father whom he has often and grievously offended. To enjoy so sweet and so desirable a recompense as that of a happy death, and to breathe out your soul whilst pronouncing the holy name of Jesus, you must live well, dear Children, you must imitate your Mother in her life of fervor of sacrifice and of charity. Yes those only who have understood their Christian duties, their dignity as Children of Mary, will die with an assured confidence, with joy and happiness, because having forgotten their self-interest, they have sought no other *knowledge than that of Jesus and Jesus crucified.* (Cor. ii. 1.)

If then, you wish to live holily, dear Children, live in innocence, in the fear and love of God, making of your interior a new house of Nazareth, wherein Jesus, Mary and Joseph will reign supreme, and in which there will be nothing to sadden them or to dispute their possession.

THIRD POINT

The Consequences of Death

We have said that death is but a passage; it conducts to an end which will be

for us the term, the consummation of all terrestrial things; but this end will be permanent and irrevocable. Before entering this permanent condition, which we shall have merited by our actions we shall first appear before the divine Judge, who sees, weighs, and estimates all things according to their just value; before Him who has known our thoughts and desires, who has heard our words, who has been witness of all our actions, public and private; whose scrutinizing glance has taken note of our abuse of grace, and of our least feelings. He has seen all; He will judge all. The greatest saints have trembled at the thought of judgment, what then, should sinners do? Consider what would cause you most fear at the tribunal of God were you to die this hour; and whilst you yet have time retrench, reform all that disquiets you in the least. At the hour of death you will reap the sweetest consolation from the sacrifices you will have made. Consider if you could be numbered among the faithful servants of Jesus, our Saviour, of those who will have to fear neither death nor the judgment which will follow it because having lived only for His glory and His love, they shall be ranked among the *blessed of His Father and introduced into the kingdom of heaven.* (Matt. xxv.

34.) *Judge yourselves*, said the Lord, *and you shall not be judged.* O Mary help of Christians, when the dread hour that is to be our last approaches, *show thyself our Mother*, be to us the *Gate of Heaven*, the passage to eternal happiness.

FIFTH DAY OF RETREAT

FIRST MEDITATION

On Paradise

FIRST POINT

Paradise is eternal Happiness
What is Happiness

In our language the word paradise signifies the eternal recompense that the Lord promises to His elect, to those *who have fought the good fight* (Tim. vi. 2.), and who *as good and faithful servants, shall possess eternally the goods laid up for them from the beginning of the world.* (Matt. xxv. 35.) God created us for happiness; our earthly life was intended to be happy and to conduct us sweetly, without labor or effort to eternal felicity. Sin overturned this beautiful order on earth, but redemption has restored us our right to heaven, by reducing to the short expiation which

we call life, the eternal night to which we were condemned. Yet a few days of trial, to be followed by Paradise, and Paradise is *happiness!* We are born to be happy; we feel it in ourselves, and we incessantly aspire to the desired end. What then is happiness? Ah! dear Children, think not that it consists in the possession of sensible and perishable goods; do not like the pagans, ask for worldly prosperity; such a happiness is false, deceitful and degrading. Lift up your hearts and desires, aspire to the possession of God, who alone can fill your souls and completely satisfy them, because you are created for Him and should ascend to Him. *Sursum corda! Lift up your hearts.* Happiness is moreover the perfect peace of a satisfied mind and heart, in the sweet repose of a delightful abode, surrounded by cherished friends by whom we are *reciprocally* beloved; it is the full enjoyment of the most desirable goods; in a word, dear Children, *it is the possession of Jesus.*

SECOND POINT

All desires will be satisfied

Although you are still young dear Children, you have discovered in yourselves the existence of three faculties or powers,

the source of all our joys, of all our sorrows, of all our interior sadness and sufferings. The understanding which perceives and judges; the will, a power essentially free but blind, which obeys the understanding and approves its decisions, the memory which preserves the various impressions of the mind and heart.

In heaven these three distinct powers which in a manner constitute the soul, will be plunged in an abyss of ravishing happiness which will have no limit; it will be the satisfaction of all desires, the realization of our fondest hopes. St. Paul found himself ravished in an instant to the third heaven (ii. Cor. xii. 2.) and he there saw wonders which he could not recount in human language. The clear vision of God penetrates His elect with a light so resplendent and at the same time so pure, that they are nourished and satiated with it.

The contemplation of God, the perfect love of God, the assured possession of God, will be our happiness, not for a few years or ages, but during the endless succession of days and *beyond*, according to the energetic expression of holy Scripture; because God is eternal and we shall then be immortal like God.

Does not such happiness deserve to be

merited by trials and combats? What can we refuse to the divine Master who promises so great a recompense? Be convinced that the crown is only to be gained by rude conflicts and incessant sacrifices. All the saints have thus purchased their reward; some by the bloody martyrdom of the body, others by the slow martyrdom of the heart, more painful still; but all by sufferings united to the Passion of our Saviour and endured for His love.

THIRD POINT

In heaven we shall be united to the Blessed Virgin to the Angels and Saints

The divine Master wishes to add another joy to the portion of His elect who are already filled with happiness in the possession of the sovereign Good, by reuniting them to all they have loved on earth, to the most holy Virgin their Immaculate Mother; to the Angels their faithful guardians; to the Saints their friends and protectors; and to all the blessed and cherished souls who have gone before them in the way of salvation. Then no more separation, but the unlimited enjoyment of the most lawful affections, purified and sanctified by divine love.

How happy the faithful and persevering

Child of Mary will be when she is permitted to approach her august Mother and celebrate in canticles of gladness the glories of the thrice holy God.

If you wish to enjoy this infinite happiness, dear Children, you must merit it. Be docile to the voice of God, follow the straight way, fight courageously against the demon, against the world, and against yourselves, for no one is crowned who has not valiantly combated. (ii. Tim. ii. 5.)

Sin alone can make you lose the prize; will you then commit sin?

O Mary, Queen of the elect and our august Mother, be our guiding star during our exile, conduct us safely to port.

SECOND MEDITATION

On Hell

FIRST POINT

Eternal pains of soul and body

As God in His infinite liberality promises us a happiness far beyond the reach of our limited intelligence, so by His inexorable justice, He precipitates into eternal torments the ungrateful creature, who despising His law, prefers to His service the world and his own selfish interests.

But what is this abyss opened beneath the feet of him whom God condemns and excludes from His kingdom? It is a frightful and dismal gulf of fire wherein the damned breathe fire, are nourished with fire, and are perpetually devoured by fire without ever being consumed. The devils and the reprobate are the only inhabitants of those infernal dwellings, the horror of which forms one of the torments of hell. Besides the thirst and hunger that torment them, the insupportable stench they inhale, the dreadful cries that deafen their ears, and this without any abatement during endless ages, there is another torment still greater; they have seen Jesus their Saviour, and they have lost Him forever. O punishment without name! O inexpressible sorrow! and you, dear Children, who meditate on these terrible truths would you live in false confidence without striving to avoid so irreparable a misfortune? To be damned it is not necessary to have led a scandalous life. One mortal sin suffices to cause our eternal ruin.

St. Theresa saw in spirit, the place reserved for her in the abode of darkness and terror, if she had not changed her life; and yet this life was pious and regular in the estimation of the world. What a motive for you to watch and to fear! Chil-

dren of Mary, implore the aid of your Mother, imitate her virtues, draw near to her, hide yourselves in her maternal bosom, let each successive day find you more closely united to her so that you may never be separated from her, and thus you will avoid hell.

SECOND POINT

Eternal separation from God from the most holy Virgin from the society of the Saints and from the blessed Children of Mary

We have already said that the greatest pain of Hell is the eternal loss of the sovereign Good, of the essential principle of happiness, of God Himself, and the separation at the same time, from the whole celestial court of whom we were destined to form a part. Consider, dear Children, what would be your sorrow, if for some grave fault you were expelled from the Association. How painful would be this expulsion. And yet how weak the comparison. Expelled from the family of the Children of Mary, you would still remain in the midst of good companions who pity you, under the guidance of wise and pious directresses who pray for you; and then amid your tears, there remains to you a hope; this is not even the trial of purga-

tory. True, it is painful, but what a difference! Driven from heaven, the unfortunate Child of Mary falls from abyss to abyss, to the dismal kingdom of Satan. She has heard the irrevocable sentence of the Most High; she has seen her Mother, who offered her no protection at the supreme tribunal for the unfaithful Child had despised her glorious title, forgotten her promises, dishonored her Medal, and neglected her obligations! God permitted her to catch a glimpse of the happiness of her sisters in Mary, that she might feel more deeply her irreparable loss. She saw them surrounded with glory and filled with joy, inebriated with happiness, resplendent with light, forming the retinue of their Immaculate Queen and mingling their voices with the angelic choirs: then inexorable justice drove her far from this ravishing abode; forever the devils are her masters, damned souls her companions, hell her dwelling place, and her vesture everlasting flames. Hear the cries of rage and despair uttered by this miserable lost soul. See her efforts to resist the supreme power that hurls her into the abyss. She implores, entreats with groans, for an hour, a moment even, in which to do penance, to say *I have sinned;* but it is too late! too late to live, too late to pray, too late to meditate. *De-*

part from me ye cursed into everlasting fire; (Matt. xxv. 41.) you shall remain there forever. Heaven is closed against you! Terrible words proceeding from the lips of eternal Truth which removes all hope, and plunges the soul for eternity into an abyss of fire.

THIRD POINT

Conclusion—the two paths that lie open before us

Two paths are open before us. On one side renunciation, constant immolation of your will to God, submission of your heart to the adorable voice which says to you: *I am meek and humble;* sacrifice of your dearest affections in favor of the eternal Friend who is jealous of all your love, of every desire that would estrange you from the simplicity of Mary, your Mother; in fine, a constant immolation, not for a day, for a year, until you leave school, but during your whole life even to your last sigh. *If you will be my disciple, take up your cross daily and follow me.*

Besides this, constant immolation in following our Saviour, and in union with Mary the Mother of Sorrows, you will meet also a thousand obstacles, you must fight intrepidly with adverse circum-

stances, and say: *I must conquer or die.* But at the end of this painful course you will find Jesus and Mary, the angels and saints and innumerable legions of faithful Children of Mary, heaven itself with its unspeakable, ravishing felicity.

This narrow way is not so painful that you should necessarily fear it for you walk not alone in it; your Saviour is there to combat with you, Mary is your shield to defend and sustain you, the angels will *remove the stones from the way.* (Ps. xv. 12.) Courage then, courage!

Consider now the other the broad road of pleasure, of fashion, of liberty, of self-adoration and forgetfulness of God, not to name the thirst for riches, which finds every means good and lawful, that can satisfy its cravings; the desire of being praised, distinguished, honored, loved; in a word, all that is directly opposed to the maxims of the humble; still more, there is the satisfaction of the senses, of the taste, of the sight. The will is mistress, and constitutes herself the sovereign judge, passing her opinion on all subjects and wishing everything to yield to her. Meanwhile as a multitude of travelers pursue this way, they jostle and hurt one another: bloody combats often occur, in which

every one takes part and fights for himself, without aid or support.

Here are two paths, dear Children, consider them well; never attempt to follow both ways at the same time, *to serve Jesus Christ and Belial* (ii. Cor. vi. 15.), according to the word of the great Apostle; be generous, do not give yourselves to God by halves; enter courageously the narrow way with Jesus and Mary, so that after having loved and served them alone here below, you may have the happiness to possess them as your crown and recompense in the kingdom of heaven.

O Mary, Mother of Jesus, and our august Mother, obtain for us the perseverance that confounds hell, completes our sanctification, and promises to all the delights of Paradise. Amen.

CHAPTER VIII

MEDITATIONS ON THE VIRTUES MOST ESSENTIAL TO THE CHILDREN OF MARY

These Meditations are to serve as a preparation for the Feast of the Immaculate Conception of the Blessed Virgin

We have laid down as a fundamental principle that the Child of Mary should be in the first place *pious;* true piety the love of God and of our neighbor, is the source of true virtue; thence should flow *humility*, *simplicity*, *obedience*, and *purity*, as clear streams from a limpid fount; and lastly, *charity*, that divine virtue, which is nothing less than true piety reduced to practice, forms the complement, the indispensable crown of all these beautiful virtues.

Piety, the necessary foundation of an interior life, *the life of faith*, will occupy us during the first day of the novena; *renunciation* and *mortification*, the essential conditions of true piety, will form the subject of your reflections on the second day; and *zeal for souls* the divine result of the same piety, will be proposed to you on the third day. The following days will be consecrated to the meditation of the other virtues.

Meditation for the First Day of the Novena

On True Piety

FIRST POINT

What is Piety and what is its Origin

True Piety being the Christian life elevated to the degree of constant union with Jesus, our Saviour and Model, has no other source than Himself; coming from God it ascends to God; it is Jesus who inspires it; Jesus who takes possession of souls disposed to receive it, installing Himself sweetly therein, transforming them into Himself by a miracle of grace which causes them to act as He Himself acted, for of two they make but *one*, as Jesus and His Father are but one; we only repeat the words of His divine mouth: *I am in you and you in me.*

A Christian, a Child of Mary, sincerely pious, remember well this expression, dear Children, is the *photograph* of Christ. We will explain this in the two following points.

SECOND POINT

The Life of Faith

Mary our beloved Mother, understood in its full extent this *life of faith*, led by the

truly pious soul. She is by excellence the living copy of the God-Man, the portrait without blemish or shadow, which reflects at the same time, His beauty, His meekness, and all His heavenly perfections. But you are all called dear Children, to walk in the footsteps of your Mother by living as she did, the *life of faith*, a supernatural life that causes a pious Child of Mary to apply herself to think as Jesus thought, to speak as Jesus spoke, to act as Jesus acted. Two persons may apparently lead a life quite similar and yet be appreciated by our Lord in an entirely different manner. The one at the moment of rising lifts her soul to heaven, to strengthen the bonds that unite her to Jesus and Mary; she lovingly implores their benediction on the day she has just commenced; she firmly resolves to perform no action whatever which cannot be offered by the immaculate hands of Mary in homage to her divine Saviour. She prays with her whole heart, she takes her repasts because such is the will of God, and with the intention of pleasing Him; she performs her work for the same end.

Thus she leads the life of faith, having ever before her the noble end she proposed to herself, that of pleasing the Lord, by following step by step her august Mother, the sweet star that conducts her to heaven.

When evening comes, her repose is gentle and peaceful like that of the Infant Jesus when he slept on the bosom of His Mother.

Is this life yours, dear Children? Consider and see what you have yet to do.

THIRD POINT

Confidence in God

Faith and Hope are sisters; no one is more confident, no one abandons himself more fully into the hands of divine Providence than the *just man who lives by faith.*

The Child of Mary whom we are considering, may have many subjects of inquietude, great sufferings to endure, cruel anguish from family trials, or other causes; but at each new trial she unites herself to Mary at the foot of the cross and repeats with her: *Fiat, ecce ancilla.* Her confidence equals her faith and love; she loses not her peace, knowing well that a powerful hand guides the rudder of her little bark, and that the divine Pilot desires not her ruin but her salvation.

Such is the truly pious soul. Life in Jesus with Mary; faith and confidence; the supernatural life, which though a gratuitous gift, we can only obtain by labor, and by the exercise of a virtue very dear to our

good Mother: namely, mortification. Mary was the most pious of the daughters of Israel because she was the most mortified and the most vigilant.

Meditation for the Second Day of the Novena

On Mortification

FIRST POINT

How a Child of Mary should understand Mortification

To be truly pious, dear Children, it is necessary that you be mortified. Mortification as its name indicates is a death, a cutting off of all that delights nature, all that belongs to worldly satisfactions, so that we may become more like Jesus our Lord. Practiced interiorly and applied to the overcoming of the will itself, we call it renunciation. It consists in keeping yourselves intimately united to the holy will of God, and retrenching all that opposes the accomplishment of this divine will.

How should you practice mortification? Very simply; the more you conceal your mortifications from creatures, the more will Jesus and Mary be glorified by them; the more vigorously these mortifications attack

your predominant passion, the greater fruits they will produce. You know that Jesus and Mary demand of you an entire obedience to your teachers; dismiss at once every idea of resistance, any motive for rebellion, no matter how specious it may seem; from the moment that it is not in accordance with duty it is a temptation; stifle this rebellion, try to let nothing of it appear; this will be an excellent mortification of which the Lord will take an account.

Is it thus you have understood this virtue? Do you exercise yourself in it daily? Are you eager to find occasions for practicing it? Consider in what manner you should act for the future.

SECOND POINT

Effects of Mortification

We may divide this consideration into two points: 1. Mortification preserves the soul strong, healthy, and in a proper condition to receive the divine inspirations. 2. It changes into precious merits all the occasions of sin, over which it triumphs.

The mortified soul is every ready for sacrifice; she is pure, for mortification guards the avenues that surround her and preserve her from all dangerous contact.

Her heart perfectly free opens itself entirely to God, receives Him with love, repulsing all that does not tend to unite her more closely to Him.

Accustomed to conquer herself and to grant nothing to sloth or to the weakness of nature, she knows her enemies and perceives them from afar. Now it is a temptation of jealousy, again an occasion of impatience; here it will be a thought of pride, farther on, the sight of a dangerous object, or a sentiment too tender to be according to God or His love. To what peril is not the soul exposed in the midst of the poisonous arrows falling thickly around it! The mortified Child of Mary allows none of them to touch her; filled with a salutary fear, she distrusts herself, watches herself closely, analyzes her impressions, renounces promptly all that could sully purity; she crushes all without mercy, and instead of becoming impoverished she enriches herself; she makes to God and to His holy Mother the sacrifice of a thousand little satisfactions, and thus lays up treasures of merit by the victories which she daily gains, each one of which is counted by the angels who weave her crown.

THIRD POINT

When should we practice Mortification

Always, dear Children, always. From the instant of your rising until the moment when kissing your Medal you close your eyes in sleep, you should be vigilant and practice mortification. An instant of relaxation on this point suffices sometimes to make us lose all that we had gained. So many young persons are deceived; they believe themselves secure from danger because they enjoy the tranquil shelter of the school or asylum; but without alluding to the occasions that are to be met with there as elsewhere, to say nothing of the demon who never sleeps, what will become of them in the world, if they have not learned to mortify their eyes which wander curiously around; their ears, too much disposed to hear all that is said; their tongues which never learn restraint; their taste which leads them to intemperance; their heart with its ever craving desires, and which is cold and inert only when it should practice renunciation and serve the Lord Jesus. They will forget their dignity of Children of Mary, as many have done, and not seeking to advance in virtue, they fall back with frightful ra-

pidity, until reaching the abyss, they will be speedily engulfed.

Let mortification, then, be your principal weapon to preserve that devoted, tender, and efficacious piety which should always distinguish the Child of Mary and cause her to be known as such. Let it extend to your body, your mind, and your heart; above all, to your senses, which are the avenues of your soul; place as a seal thereon the names of Jesus and Mary, and refuse to nature whatever would be in the least displeasing to God.

O Mary, the Virgin faithful by excellence, make us know the weakness of our soul, and aid us to strengthen it so as to resist vigorously the attacks of the enemy, and triumph over him.

Meditation for the Third Day of the Novena

On Zeal for the Salvation of souls

FIRST POINT

The value of a Soul

If true piety or a life of union with Jesus, is protected in you by the virtue of mortification, the first and principal effect will be great zeal for the salvation of souls and for your own in particular.

What is a soul? It is a spirit capable of receiving impressions concerning God, of embracing Him by thought. This is the human soul whether it animate the body of a Mahometan or that of a Christian; but if we add to this definition that of a soul baptized and in the happy state of innocence, we shall understand its value better, since we define it thus; a spirit saved from eternal misery by the death of a God who was delivered up to cruel torments for the love of this soul.

What greatness! My soul then is worth the life of a God! My soul, each soul, in the divine balance, has the same weight as the Blood of Jesus Christ, my Saviour! and if in the state of grace, is moreover filled with God; it is Jesus Christ disguised as He is in the Blessed Sacrament, with the exception of His corporal substance! What care then to edify my neighbor at all times, to bring him to God by word and example; to aid him in every possible way to ascend to his divine origin; and what fear I should have lest any act of mine might render useless all that the Saviour of the world has done for his Salvation.

O Mary, who by thy constant union with the Man-God, thy true Son, and the share thou didst take in His sufferings, has coöperated with Him in the salvation of souls,

grant that we may understand the infinite value of these souls, and inflame our hearts with a holy zeal in laboring for their sanctification.

SECOND POINT

If we love Jesus and Mary we will love souls

St. Denis, the Areopagite, who suffered martyrdom on the hill of Montmartre, speaking in the first ages of the Church, said: "Of all divine works, the most divine is to labor for the salvation of souls."

For the salvation of souls our Lord came upon earth; for this He established His Church; for He dwells in the most Holy Sacrament, offers Himself night and day, and gives Himself incessantly for the food of our souls. He has but one desire, to procure the glory of His Father by the salvation of men. And shall we not love what is so dear to Him! Thirst for the salvation of souls consumed the saints, and urged them to sacrifice everything to sanctify themselves and to labor for the sanctification of others.

Are you accustomed to think more of the souls than of the bodies of those who surround you? When a sentiment of aversion springs up in your heart, are you

careful to repress it immediately, with the remembrance that Jesus loves this soul with all the ardor of a divine love? Have you a constant dread of nourishing in your own soul or exciting in the souls of others sentiments that might afflict the heart of Jesus?

THIRD POINT

How the Child of Mary should exercise zeal for the salvation of souls

Mary *Queen of Apostles*, as well as of Virgins, wishes that her Children contribute with her to the salvation of the world, and she places in their hands a thousand means of laboring efficaciously for this end; the most powerful of these means is prayer.

Have you reflected on the value of an action well done, no matter how trivial in itself; a piece of needle-work, the putting of a room in order, a lesson recited, a task performed, a recreation taken in the spirit of faith, of the prayers offered by an upright and pure heart; of the holy sacrifice of the Mass, and of many other works holy in themselves, which are performed by us every day, and which can be offered for the salvation of souls.

It is related of a certain Saint that every

morning she offered the actions of the day to the Immaculate Mary to obtain through her intercession the salvation of ten sinners, and the release of ten souls from purgatory. One day the most holy Virgin, all merciful as she is, told her faithful servant that she had not asked enough. The Saint immediately demanded one hundred souls; later she asked for a thousand. No one can doubt of the immense good that this chaste Spouse of the divine Lover of souls operated by the hands of Mary: but God knew it, and she sought only His glory. Labor offered for this intention is an excellent prayer; it is in this sense that St. Paul tells us to *pray always.*

Example is sovereignly powerful over good and simple souls, and more or less efficacious in its influence over all. A Child of Mary who is pious, mortified, zealous for souls, is like a beautiful flame in the midst of her companions, enlightening and warming all, showing them the ways of God and inflaming them with His love.

Meditation for the Fourth Day of the Novena

On Humility

FIRST POINT

Two kinds of Humility

St. Anthony, hermit, was one day favored with a miraculous vision, in which our Lord showed him the earth covered with pitfalls and snares of all kinds; serpents and ferocious beasts roamed over it; demons filled the air, and the darts they cast threatened every one with destruction. "Lord," cried the Saint, "who shall be saved in the midst of so many perils?" And a divine voice replied: "The man that is truly humble, because he will not trust in himself but in Me, and I will cover him with the shadow of My protection.

The world, dear Children of Mary, is in reality such as it was represented to the holy Anchoret. What will become of you if you are not well armed? You will be vanquished. Oh how terrible to be conquered by the enemy of the Lord.

But since humility is the impenetrable buckler which the divine Master recommends to us, let us study it with care, so

as to know how to apply ourselves more readily to the practice of it.

Humility is the knowledge of ourselves, it is the practical application of this knowledge in our daily lives. It may be considered from a double point of view, as humility of mind and humility of heart. To be humble of mind is to have a true knowledge of one's self; to be certain that not only we are incapable of any good, but that we are liable to commit all the evil that is done on earth if God should abandon us to ourselves; that we have no value but what is attributed to us in the clear-sighted and impartial vision of God; that as instruments, we are useless to Him, except on the express condition that we understand our personal incapacity. Our virtue, our talents, any good quality whatsoever that we have, proceeds from God, and ought to be returned to Him.

Humility of heart supposes humility of mind already acquired, for before loving a thing we must know it. It consists in loving our baseness, our lowliness, our utter worthlessness; in willingly confessing it, in suffering patiently that others take us for what we are; that they speak of us, and act towards us in accordance with the opinion they have formed of us; forgetting us, despising us; and lastly, that we ac-

knowledge even then, that we receive less contempt than is our due, for what do we merit if not eternal death and the torments of hell?

It shows us to ourselves in the light of faith imparted by divine grace; then considering its own nothingness and the gifts of God, it considers itself as a useless servant, but seeks none the less ardently to labor for the glory of the divine Master, retaining, desiring nothing for itself and returning all to God, as the censer preserves not the perfume confided to it, but returns it all to heaven.

Do you merit the title of Child of Mary; child of the most humble of Virgins who lived in annihilation and humiliation and who loved this state of abasement, because it was the way which Jesus had chosen for himself.

SECOND POINT

Motives which should induce us to acquire Humility

There are two principal ones: the example of our Lord, and that of Mary our Immaculate Mother. If you are pious you will desire to be copies of *Jesus* and *Mary*, and consequently to imitate the virtues most dear to them. They cherished hu-

mility in a special manner; Jesus who came into the world to save man, in saying that He was *humble of Heart* engaged us to imitate Him particularly in the virtue of humility. Mary Immaculate, the perfect copy of Jesus, reflected the humility of the Man-God, as a beautiful mirror reproduces an image with admirable distinctness and exact fidelity. These two motives are more than sufficient to lead a pious soul to the practice of virtue; for when we love we desire to imitate.

There are also secondary motives which lead to the practice of humility; this virtue is the best guarantee of happiness that can be found here below. Nothing is so conducive to peace as humility. It is one of the first of the christian and moral virtues; generally we find grouped around it distrust of self, christian patience, forbearance, abandon to the holy will of God, and simplicity.

THIRD POINT

Means of acquiring Humility

As we can do nothing by our own strength, not even say meritoriously *Jesus, Mary*, the first agent we must employ to acquire humility is prayer; we must ask

it earnestly of God through the intercession of our Immaculate Mother. Be persuaded, dear Children, that you must labor during your whole life to become humble; pride is so inherent in our poor nature that it is eradicated very slowly in spite of all our efforts. It is necessary however that you destroy this pride at any cost; to become humble, very humble should be your sole aim the end of your thoughts and your efforts. Pray then, in each communion ask for humility; supplicate the Blessed Virgin on her feasts to obtain it for you as the grace of which you have most need. He who is not humble cannot be pleasing to God; *the Lord rejects the proud and gives His grace to the humble.*

Prayer and vigilance are then the first means of becoming humble. Accept reprimands generously; do not dissemble, accuse yourself of your failings, never boast of a good action that you believe you have performed, nor of the good which the Lord has done in you. Rarely speak of yourself, love those who tell you the truth, and fear the praise you may receive. Bid adieu to the deceits of vanity, embrace courageously the less brilliant, but the pure and true path of humility, of a life hidden in God, under the mantle of Mary, and in the sight of Angels.

Meditation for the fifth Day of the Novena

On Simplicity

FIRST POINT

God is essentially Simple

The Child of Mary who desires to be really pious practices simplicity. This virtue is precious to her for many reasons: it shone with the utmost brilliancy in her Immaculate Mother; it was one of the favorite virtues of Saint Vincent whose name should be very dear to her; it is an attribute of God; for He is essentially simple.

The pious soul who wishes after the example of Mary to reflect the beautiful image of the simplicity which is the essence of God, despoils her interior of all ambitious desires, of every affection that cannot be referred to God, either directly or indirectly. She directs all her inclinations, all her intentions towards Him; she advances courageously until she reaches Him, and makes use of all the contradictions, sufferings, and miseries of this life as so many steps to elevate herself to her Creator, that she may unite herself to Him forever.

SECOND POINT

The Child of Mary has but one ambition

The Child of Mary has but one ambition, to attain to the possession of Jesus through Mary Immaculate. Heaven is her portion for all eternity if she reaches her end; hell with its dark and dreadful anguish awaits her if she misses her way. The Child of Mary having seen, understood, and appreciated all this, knows but one thing, sees but one term, and full of courage, she directs all her energies to the attaining of it. Advancing towards God, she conducts herself by His light, and as He is *Himself the eternal Light*, she cannot be deceived; going to God she follows His *way*, and acting only for Him, she remains in His *truth*. Happy the Child of Mary who lives in the truth, who has no desire for deceitful and passing vanities, who hates deceit and is never guilty of it.

Promise then, today, dear Children, to range yourselves with those simple and good souls who have no other ambition on earth than to obtain the grace of a holy death in the arms of Jesus and Mary. Be simple school girls, later, far from seeking the notice of the world, flee from it, asking only that of your Guardian Angels who ac-

company you, and content yourselves with the interior approbation of Jesus. Have a profound contempt for the artifices, the vanity, the miserable coquetry, the foolish desire to please, so pernicious to youth; flee the deceitful spirit of the world which replaces candor and truth with audacity and deception; which stops not at the most flagrant injustices provided it can succeed in its designs; which prefers a temporal satisfaction and well-being to the immortal goods of the soul, and the interests of the world to those of our Lord Jesus Christ.

THIRD POINT

The Child of Mary has but one affection

As she has but one ambition namely, to please the Lord, to satisfy Him in all things, so she has but one affection, and that is for God whom she loves above all things. From this springs up in her heart a love for all that God loves.

The simple soul loves not through self-interest or from any natural motive. As soon as she feels a movement more ardent than usual arise in her heart, she analyzes it. In presence of God and Mary, she awaits the reply with the upright intention of doing only what will please them.

Are you simple in mind and heart? Do you desire but God and your salvation, which are but one and the same? Do you avoid with horror all disguise and mental reservation when you are interrogated? Are you frank with your confessor and your teachers? Do you carry your soul in your hands that they may see it? Such is the true Child of Mary.

Meditation for the Sixth Day of the Novena

On Obedience

FIRST POINT

The whole life of Mary was an act of Obedience

Consider, dear Children, how the virtues are linked together, how they support and strengthen one another. A pious soul, one sincerely devoted to Jesus and Mary, will be almost necessarily humble, because she knows how dear humility is to them; being humble, she will practice simplicity and as humility is established on truth, her lips will never know deceit, and her heart will ignore its windings. Being simple and upright, she will love obedience, because to be simple—understood in the christian sense

—and to be just, is the same thing. Justice renders to every one his due, and its fruit is respect for authority, or in other words obedience.

Behold all the virtues unfolding with beauty and brilliancy in the Immaculate Heart of Mary; they are like so many magnificent flowers richly embroidered on a background of dazzling whitness. Obedience is resplendent among the rest. Everything in Mary reflected the pure image of the Lord, her divine Son, who was *obedient even unto death, and the death of the cross*:

At the age of three years Mary obeyed the movement of grace that urged her to consecrate herself to God in the Temple; When she reached her fifteenth year, she obeyed the will of God who miraculously designated St. Joseph for her spouse; then the heavenly messenger heard her pronounce the beautiful formula of obedience, when she declared herself the handmaid of the Lord; *Ecce ancilla.* Her journey to Bethlehem, to Egypt; her return to Judea, her abode at Nazareth; in fine her whole life was essentially a life of obedience, but in a manner altogether supernatural; for she obeyed the promptings of her heart, the decrees of man, the messages of angels, simply because she recognized therein the voice of God.

Do you obey willingly and on every occasion? Do you obey like Mary from supernatural motives? Consider the great difference that exists between her obedience and yours; and after having implored the assistance of her power, take courageously the resolutions with which she will inspire you.

SECOND POINT

The nature and neeessity of Obedience

The obedient soul shall speak victories, says the Scripture. She, on the contrary, who conducts herself by her own light, will dash herself against every stone on the way, and after repeated falls will at last meet with some terrible shock by which her ruin will be accomplished. Obedience is a sweet, a precious, a conservative virtue, which maintains the soul in a liberty unknown to those who do not practice it. To obey appears hard and difficult. It costs something to subject our will to the voice that commands, to renounce our judgment that we may follow the guidance of another; nature often becomes indignant and rebels, for nature is always proud. But she must be weakened, subdued, spurred on. Good and just reasons impose silence on the arguments that foster rebellion against

authority. St. Louis Gonzaga said: "I do not understand how one man could submit to another, unless he does so to comply with the good pleasure of God." During his whole life, he was an admirable model of obedience and unbounded respect for his superiors: Being asked the reason of his entire submission, he answered, "I see God in all."

It was thus, dear Children, that the saints understood obedience: Is it not Jesus who has said to those who exercise His authority *He who hears you hears me; he who despises you, despises me.* Will you dare to disobey after having meditated on these words, or to obey slothfully and without love?

THIRD POINT

The dangers to which a disobedient Child of Mary is exposed

How great and terrible are the dangers that attend disobedience! A treasure carelessly guarded is soon lost; a virtue which does not shelter itself under obedience to rule, to the voice of superiors, will quickly vanish, like perfume exposed to the air, as light before the movement of the wind. The want of submission has been from the first the effect of pride; it is Lucifer repeating

in the obstinate soul, *I will not serve.* A slight disobedience very soon produces faults more grave; at first, it will be a task unfulfilled, some omission in ordinary duties, failing in silence, faults that are light in themselves, but serious in their consequences. When she has left school, the Child of Mary has not the strength to resist her imagination, her caprices. Insubordinate, headstrong under a strict but salutary rule, by degrees she abandons the practices recommended to her therein; not wishing to submit her actions to the judgment of others, she is often deceived; she is guilty of imprudence, in fine the life of this young person is but a series of misfortunes, disappointments, and sad falls, terminating most deplorably. Whilst the *obedient soul recounts victories* this indocile child weeps over her defeats; becomes angry with the injustice of fortune, as worldlings say, instead of laying the blame on herself, striking her breast and confessing: *I have deserved it.*

Many weep on account of the troubles they have brought on themselves; profit by their sad experience; cherish obedience as your safeguard, your guarantee of happiness.

Meditation for the Seventh Day of the Novena

On Purity

FIRST POINT

How great was the purity of Mary, what the purity of her children should be

Were it given us to contemplate even for an instant the wonderful purity of our Immaculate Mother, the Virgin most pure, our souls would be inflamed with so ardent an affection for this priceless virtue, that we could love nothing else. But with the light that comes from faith, we can at least, meditate upon it, and strive to penetrate into this mysterious sanctuary which became the tabernacle of the Incarnate Word. Immaculate in her Conception, Mary never sullied the unspeakable purity of God's image in her soul. Ever attentive to His adorable presence, occupied in corresponding to the gifts of her Creator, she never had a thought that was not perfectly pure and holy. She conversed habitually with the angels, and entertained herself interiorly with the Holy Spirit who filled her with His grace.

The Child of Mary should do all in her power to retrace in herself the purity of her Mother. The world does not under-

stand purity, that beautiful ornament of a young girl which makes of her an angel in a mortal body. To possess this precious virtue worldings think that one has only to preserve himself from those hideous vices, the thought of which is enough to make us tremble. A Child of Mary must practice this virtue in a more elevated degree; her purity must be more exalted; she must have a true and holy ingenuousness, such as Jesus desires in the soul whom He chooses for His spouse, and whom He makes His dwelling of election.

Chastity dear Children, is the *repression* of every purely natural sentiment, or at least it is a jealous watchfulness over it. The heart over which the impure breath of Satan has passed, is fully aware of the misfortune it has incurred; it preserves the deep and fatal traces of the evil it has committed; even the countenance bears testimony to the desecration within: the sweetness of innocence is no longer apparent in the glance, in the smile, it is a withered blighted lily, a shrub whose head inclined upon its stem can no longer raise itself towards heaven.. A breath only is required to deprive it of its beauty and vigor, a single bite of the mischievous viper suffices to empoison its sap and to cause it to wither.

Consider these things seriously, dear Children, and meditate on the frightful words of our Saviour to His Apostles: *You are clean, but not all.*

SECOND POINT

The loss of innocence is an irreparable misfortune

If any among you dear Children, has felt this impure infectious breath, this poisonous sting coming from a dangerous book or an evil companion, let her consider the goods she has lost with her innocence.

The Lord had made her all pure and beautiful in clothing her soul with the baptismal robe of innocence. He has given her the title of well-beloved spouse of His Son Jesus, who had planted her in Himself, according to the energetic expression of St. John Chrysostom, making her one with Himself, causing her to say with His voice: *Our Father who art in heaven* and to give Mary the sweet name of Mother. Then He has given her sanctity for a vocation sanctifying grace for her life and heaven for her country.

But this child of benediction has failed to understand her beautiful destiny; she has not been vigilant; she has listened to the voice of the demon; to the voice of the de-

ceitful world which the Saviour declared to be His enemy; to the voice of a vitiated nature which tends ever to degrade itself, and she has allowed herself to be shamefully conquered. What a misfortune! Satan replaces Jesus Christ; he espouses this soul; he treats her as a slave, for he is a tyrannical master that never spares his victims.

Her heart no longer enjoys the sweet repose of peace, there is no more happiness in prayer, no more familiarity with God, no more joy in speaking to Mary; adieu to peace, adieu to happiness; *all these heavenly sweetnesses have vanished!* And what remorse, what shame, what inquietude, what fear, when they disclose the hideous wound; in fine, real misery has succeeded to happiness. Such dear Children, is the sorrowful picture of the soul despoiled of the diadem of purity; fear above all things lest you fall into this lamentable condition. If you are still so happy as to possess the incomparable treasure of your spotless innocence, return thanks to God and to your Mother in heaven, with a heart exulting with gladness. If, on the contrary, you have had the misfortune to lose it, do not despair; meditate with love on the following point and humble yourself before the Lord.

THIRD POINT

This misfortune is not without hope or remedy

Mary Magdalen found grace before the divine Master when she wept prostrate at His feet. St. Augustine, the great doctor of the Church, who for so many years afflicted the heart of his pious mother, St. Monica, became after his conversion, the firm support of the Church, the light not only of the christians of his own time, but of all future generations, so abundantly did the Lord communicate His spirit to him and enrich him with the inexhaustible treasures of grace. The blessed Angela of Foligno was worldly before becoming the fervent spouse of Jesus Christ, but she repaired by ardent love the outrages she had committed against her God.

The bounty of the Lord is so great that He always receives the prodigal child provided he repents and changes his life. Not the least stain must remain in his heart; the poison must be rejected entirely, one single drop would serve to neutralize the work of grace and render his repentance null and void. He will be admitted anew to the divine banquet; our loving Saviour will draw near and unite Himself intimately to this soul whom He loves, not-

withstanding her infidelities; and in the eucharistic union at the table of Angels, He will put her in possession of the treasures of grace she had lost, by restoring her title and her right as spouse of Jesus Christ.

O you dear Children, who prepare to celebrate the sweet feast of the Immaculate Conception of Mary, your Mother, if some sorrowful weight oppresses you; if when you cast your eyes on the image of the Virgin most pure, you feel the blush of shame suffusing your cheek; if a black cloud intervenes between Jesus and your soul, if you dare not descend into your conscience because the worm of remorse torments and agitates it; do not lose courage; make an energetic effort, for all is not lost; you have at your disposal penance, contrition, and God touched by your repentance, will receive you, will cure all your evils and clothe your soul anew with the nuptial robe of grace.

Glory to the God of mercy who pardons; glory to Jesus who receives the repentant sinner; glory to the sanctifying Spirit who purifies and comforts her; and glory also to the Queen of Virgins her refuge and her mother, who covers with the mantle of mercy, her guilty child, who folds her in

her tender embraces and affords her the shelter of her loving heart.

Meditation for the Eighth Day of the Novena

On Charity towards God

FIRST POINT

Of the Love of God properly so called

"It is a beautiful thing," said the good Curé of Ars, "to have a heart and although it is small, to be able with it to love God." This thought is true, and the venerable pastor of souls, by whom it was pronounced understood, felt and tasted, all that is sweet, strong and powerful in the true love of God. Listen to him and entreat Mary whom he loved so tenderly and served with so much devotion, to place in your heart the heavenly sentiment with which his own overflowed.

"O Jesus," he cried out, "to know Thee, is to love Thee! It is possible that there may exist poor souls who will die without having tasted the happiness of loving God! To be loved by God, to be united to God, to live in the presence of God, to live always for God. How grand is the destiny of man to love God, to serve Him on earth, to see

Him to contemplate Him to praise Him during all eternity!"

We must labor incessantly, we must renounce ourselves on every occasion, forget ourselves, to feel, to taste the love of God. Love always tends upwards and will not be held by any tie. Despising every purely natural affection which would prevent the reign of divine love or trammel its action, it ascends ardent and pure, attaches itself to God, who alone can satisfy it and wishes never more to be separated from Him. In return, God loves this soul so disengaged from earth, He loves it with an incomparable love. "Notwithstanding thy misery," He says to her, "I have made thee so great that I alone can fill thee, I have created thee so pure, that it is only Myself that can serve for thy aliment."

And He made Himself *Man*, to save this soul; *Bread*, to nourish it; *Prisoner*, to await its visit; *Friend*, to console and love it. He says to her; "I desire that thou be *thyself* as little as possible; for if thou receivest Me with love, thou wilt be simply the bark of the tree which is Christ Jesus; the vesture of an other being and this Being is *Myself*. To be thyself even for a moment would retard Me, would hinder Me in the end I propose to Myself."

If poor and weak as we are, we cannot

raise ourselves to these celestial heights, let us at least aspire thereto; let us desire them with all the ardor of our souls; for all things here below are too small to serve as the end of our efforts. God alone who has created our soul, knows it, and He only can satisfy its cravings: *All is vanity except to love and serve God.*

SECOND POINT

Of the love of the Blessed Virgin

The love of God is fruitful; it makes the soul love all that God loves, the Blessed Virgin, above all, as the creature dearest to God, who has loved Him most tenderly, and who more than any other, has contributed to draw souls to His love; then the holy Catholic Church, His cherished Spouse whom He has replenished with His graces, and who labors for Him; lastly, all men, the objects of His unceasing care; the holy Sacrifice of Mass, the Sacraments, indulgences, without speaking of the innumerable graces, prodigies, miracles, favors of all kinds that God has lavished upon souls because He loves them, and which we should also love as so many flames arising from His loving and divine Heart.

In the first place, *everything invites* you,

dear children, to love your Mother. What motives have you not to give her your love! *Let this mind be in you which was also in the Lord Jesus.* Now what sentiment was stronger in the Lord Jesus than the love He bore to Mary, His holy Mother? And, as He is really and substantially present in you, is it not your duty to share this love or rather to enjoy it fully, by appropriating it to yourself? True children of God, true daughters of Mary, exult with joy in meditating on the name, the beauty, the grandeur, the incomparable purity of your Mother. She is the Spouse of the Sanctifying Spirit, the Immaculate Mother of your God Saviour, the well-beloved Daughter of the eternal Father, your Creator. She is, at the same time, the compassionate Virgin, the refuge of the miserable, the consolatrix of the afflicted, the dispensatrix of the grace of Jesus Christ, the support of the just, and the hope of the despairing sinner. It is the divine Saviour Himself who deigned to pronounce these words, when He gave His sweetest and most pure Mother, as a protectress to Blessed Margaret of Cortona, in a miraculous vision with which He favored her.

Love then with sincere affection, dear children, the most holy virgin Mary; never

fear to love her too much. Adopt the sentiments of the Saviour, your Model, and excite yourself by a holy emulation to imitate Him in His love for His Immaculate Mother.

THIRD POINT

The love of the Church

By Baptism we were made children of the Church, as well as children of God; these two titles cannot be separated; and as Mary bestowed on the Son of God who was at the same time her own Son, those tender and maternal cares by which she already contributed to our redemption; so also the Church, our Mother, while we are yet in the crib, adopts us, conducts us, educates us, sustains us, teaches us, in fine, to live for God and for our own eternal happiness and leaves us at death only after having nourished our souls for the last time, and blessed our body in confiding it to the earth, whence it will rise one day to be reunited to the soul in a blissful immortality.

Should we not, therefore, love the Church? Should we not give and devote ourselves entirely to this good Mother, who holds in her hands the authority of God, which she employs only for our happiness?

Ah! dear children, respect her deeply; be always submissive to her; obey her lovingly in her ministers, first, in our Holy Father, the Pope, then in all the bishops in communion with him; in all priests, curates, or vicars, whom the bishops have established over parishes to represent the episcopal authority. To them Jesus Christ has said: *He who hears you hears me. All that you shall bind or loose upon earth, shall be bound or loosed in heaven.* If you hear the Church blasphemed, her ministers blamed, her Head injuriously attacked. sigh in your heart, make acts of faith and love, pray for the guilty, and above all, beware of imitating them. Deny in your heart that to which your ears must unwillingly listen, and renew interiorly with a generous fervor your profession of faith: I am a Christian, a Child of Mary and of the Church: I wish by the grace of God to be faithful even unto death.

Have you not already lent a willing ear to unworthy insinuations against the Church and her ministers?

Have you always, and in every circumstance honored priests, and followed their wise counsels?

Have you behaved in an edifying manner at the religious assemblies of the faithful, which are a figure of the Church, and

over which the ministers of Jesus Christ preside?

In concluding this meditation, beg of Mary, Mother of God, the glory and support of this holy Church, to obtain for you that pure and perfect love which includes all true love, and say to her with your whole heart: O Mary, conceived without sin, obtain for me the grace to sacrifice all and to suffer everything, rather than lose my faith and prove false to my baptismal promises.

Meditation for the Ninth Day of the Novena

On the Love of our Neighbor

FIRST POINT

What is to be understood by Love of our Neighbor

Considering again this word of St. Paul: *Let this mind be in you which was also in Christ Jesus*, it will be easy for you to understand how you should love your neighbor, and what are your duties towards him.

"Jesus having loved His own, loved them to the end," says St. John; that is to say, with the same perseverance, the same devotedness, the same humility, the same disinterestedness, the same love.

This sweet Master says of Himself: *I*

love you as my Father has loved me. Therefore, dear children, the affection you should have for one another should be altogether supernatural, that it may answer to the commandment of our Lord: *Love one another as I have loved you.*

Dwell on this word *supernatural affection,* and try to understand it; *supernatural,* that is to say, something that surpasses nature in beauty and goodness, in every perfection. Upon what are natural affections based, even those that are called good? Upon vain advantage, such as personal charms, a cheerful disposition, an agreeable address, an amiable character; sometimes, on our own interest, as for the services we shall receive, or the favors we hope to obtain. These are the ordinary foundations of natural affections; they are terrestrial and imperfect, as they have not their source in God nor do they return to Him.

There is but one sentiment that ought to unite our sympathies and make them good and solid; it is the desire of procuring the glory of God.

Affection is the most beautiful sentiment of the heart; but here below, evil is always in close proximity to what is good. Be vigilant, then, dear Children of Mary, love your neighbor with a pure love, love

him as your Mother loved St. Elizabeth, that is to say, in a spirit of charity, do not regard the exterior, dwell only on the solid qualifications he may possess on his virtues and in your friends, seek piety above all. Love in general all those that surround you, because God loves them and commands you to love them.

SECOND POINT

Duties towards our Neighbor

In loving our neighbor as Jesus loves us, two great duties present themselves. 1. Do him good, or edify him; 2. Bear with his defects with meekness and patience.

And first, we must edify him. Everything in the moral and divine order, as in the material and terrestrial order, ought to contribute to the salvation of souls; if sin had not brought confusion into the world, such would be the case. All those that have preserved their innocence, or recovered it by grace and repentance, the angels and saints in heaven and on earth, are ever faithful to this fundamental duty: to work for the glory of God in procuring the salvation of souls.

The Children of Mary are called to a state of sanctity first by their Baptism, then by their happy adoption into the fam-

ily of the august Queen of Heaven. They should therefore imitate the saints and draw their neighbor to God by word and example. This is the best manner of testifying their love for him. The amount of good which the Child of Mary can do to those around her, in society, or in the home circle, is inestimable. May the *Virgin most prudent*, your *Mother most amiable*, model you upon herself dear children, and may intercourse with you tend to the sanctification of your neighbor, as was the case with Mary when she was on earth, because you will live by the spirit of Jesus, which animated her and you will be guided by His principles. His charity will press you; you will love all that He loved; the poor, children, the aged and the infirm; sinners, persecutors, even your enemies but this will be a supernatural affection which He brought from heaven to earth for the eternal happiness of man, and the greater glory of God His Father.

Do you contribute to the sanctification of your companions or to their perdition by your example of tepidity, or want of generosity? Do you coöperate with the Angels or with the demons? Jesus Himself has said: *If you scandalize one of these my least ones, it were better you were cast in the depths of the sea.*

THIRD POINT

We should support the importunities of our neighbor with meekness and patience

One great obstacle to the edification which we owe our neighbor, lies in the little support and condescension that we practice in his regard; and this is particularly the case with young girls who, dwelling in the same house, are brought into daily contact. As all the leaves of the same tree are not alike, so each child in the same family has her peculiar traits, her own manner of acting, her special faults and good qualities. The friction of all these differences, accepted and supported with a cheerful heart polishes by degrees the self-will and bends the fixed opinions of certain characters; and this without doubt, contributes to operate reciprocally the sanctification of those who are thus thrown together, enabling them to lead a peaceful and happy life in whatever condition they may be placed.

But if, instead of frequently yielding an opinion, of keeping silence on certain occasions, of forgetting the slight offences received and of always compassionating the weaknesses of others, the Child of Mary, neglects the examples given her by her

Mother, shows herself ill-tempered, susceptible, irritable; if she wishes to rule, to impose her sentiments, in place of sacrificing them to others: far from being a peacemaker in the midst of her companions and laboring for their salvation, she will expose her own, opening to the demon all the avenues of her heart by the fatal confusion which she introduces therein, and sowing the seed of that confusion everywhere around here. What resemblance is there between this Child and Mary? How little of the spirit of Jesus has she acquired! How far is she from possessing true and solid piety which leads us to forget ourselves to think only of others, and to have no desire but of pleasing God, of causing Him to be loved, of rendering virtue more amiable, and of propagating it as much as possible among those around us. To-morrow, the feast of the Immaculate Conception of your dear Mother, entreat her to obtain for you, that just and holy spirit which accompanies true piety, and makes us tend towards God. If you follow the sentiment that it inspires you will walk after Jesus, carrying the cross of each day through love of Him and showing yourselves cheerful, humble, obedient, simple and charitable towards your neighbor.

CHAPTER IX

MEDITATIONS FOR THE PRINCIPAL FEASTS OF THE BLESSED VIRGIN

Note.—*The following meditations may serve as a second Novena in honor of the Blessed Virgin*

Meditation for the Feast of the Immaculate Conception

There is no stain in thee

First Point.—No, august Virgin, there is no spot in thee, not even the original stain common to all others. Sanctuary of the Holy Trinity, purity by excellence belongs to thee. Daughter of the Father, thou art necessarily agreeable in His eyes. Mother of the Son, thou canst not, even for an instant, belong to His enemy, *whose head thou art come to crush.* Spouse of the Holy Ghost, thy adorable Spouse wishes thee to be immaculate, to be agreeable in His eyes; thou must be a sun unobscured.

Inhabitants of heaven, inhabitants of earth, let us sing in chorus the glory of our amiable Sovereign. The Mother of God, conceived without sin, is the glory of heaven, the salvation of earth, the terror of hell which has no power over her. Honor to

thee Virgin of virgins, mystical Rose, Star of the morning, brilliant and pure Aurora! How great art thou, Immaculate Mother of Jesus! Thou art His choice, His covenant, His living temple! Thou are the blood, the substance of the Man-God; we honor thee, we bless thee, and in the Mother we glorify the Son.

Second Point.—But, O Queen of heaven and earth, pure in thy conception, thou dost remain spotless in life and in death, and thy purity far surpasses that of the heavenly Spirits! How beautiful to behold thee, timid Virgin, trembling at the voice of the Angel who announces to thee the Incarnation, and salutes thee *full of grace?* How enchanting to see thee on earth, humble, modest, retiring, recollected, and shining as the lily in the midst of thorns! Thy sanctity charms and captivates all hearts! *Thou art all fair and there is no spot in thee!*

Third Point.—Is it thus with me? Alas! not only have I been conceived in iniquity, but I have lived in sin; my virtue has perhaps, suffered a sad shipwreck, idleness, sensuality, dangerous readings, carnal affections having removed from God a heart which should belong to Him alone. Ah

Mary, I conjure thee by thy Immaculate Conception to remember that thou art the refuge of sinners; *show thyself my Mother;* obtain for me the grace to weep for my sins, to commence a new life, and to finish it in the glory of thy divine Son and thy own.

Practice. Say every day the prayer: "By thy sacred virginity and Immaculate Conception, O most pure Virgin, obtain for me purity of heart and body."

Meditation for the Feast of the Purification

My eyes have seen the Lord thy Salvation
Which thou hast prepared for us

First Point.—Whither art thou hastening, holy Virgin, with the sacred Treasure thou holdest in thy arms, with this only Son, whom thou dost so lovingly press to thy virginal bosom? What art thou going to do in the temple of Jerusalem, thou who hast become the living temple of the Eternal; thou who art the Mother of the God who is there adored? Can the law of purification, imposed on the daughters of Eve in punishment of original sin, concern thee, who didst enter the world, brilliant as the Aurora, beautiful as the moon, shining as

the sun? Thou hast never known sin, nor the least stain? Thou submittest to a humiliating law, which does not bind thee, only to teach me to immolate my pride, my vanity, my self-love, to obey the law of God, and the will of my superiors.

Second Point.—And Thou, amiable Infant! divine Jesus! why dost Thou wish to be offered to Thy heavenly Father through the hands of Mary? Thou desirest to teach us that Mary is to be our mediatrix, the channel of Thy graces, the dispensatrix of the infinite treasures of Thy goodness and mercy. Grant us, O divine Jesus the favor of understanding well this lesson, and of putting it in practice; of redoubling our love, confidence, and devotion towards Thy Immaculate Mother. O Mary, deign to offer us anew and forever to thy divine Son, in whose service we wish to live and die, under thy august and powerful protection.

Third Point.—What do I hear? what joy, what transports arise at the sight of Jesus and Mary? Anna, the Prophetess, and the holy old man Simeon, cannot contain the sentiments of love and joy with which their hearts are filled. They intone with the most holy enthusiasm, the canticle of their

deliverance. *Now, O God! dost Thou dismiss Thy servant in peace, since my eyes have seen Thy salvation which Thou hast prepared for all nations.* O God! that I could experience these transports of joy and love when I receive Thee into my heart; of becoming in some measure, one with Thee, by the holy Communion! O my amiable Jesus! melt the ice of my heart, that my ingratitude may not cause me to be ranked among those for whose destruction Thou art come into this world; but rather may I be of the number of those whose resurrection and eternal happiness Thou art come to procure.

Practice. Frequently offer yourself and all your actions to Jesus by the hands of Mary.

Meditation for the Feast of the Annunciation

Hail full of grace the Lord is with thee

First Point.—How admirable, O Mary is the visit of the heavenly envoy, who salutes thee on the part of God Himself, and treats with thee on the work of our redemption. At this moment, the destiny of man is in thy hands, and the ambassador of heaven awaits thy reply to bear it to the King of

kings. Charitable Virgin! hasten to pronounce the *fiat*, which will rejoice earth and heaven, giving to the world the Redeemer so ardently desired. It is pronounced! The heavenly spirits burst forth into acclamations. Thou dost become, O Mary, the Mother of God! The Saviour is about to appear; hell is conquered! Mother of God! what a title! what a quality! In order to comprehend its greatness, it would be necessary to understand the majesty of God. Yes, Mary, thou art above all that is not God! above the most sublime intelligences. The Seraphim, Cherubim, Thrones and Archangels revere thee as their Sovereign. Honor and glory be to thee, Queen of heaven, Mother of God.

Second Point.—O Mary, exclaims St. Bernard, how hast thou been able to preserve humility in the midst of so many favors with which thou art enriched? One of the heavenly spirits that assist at the throne of God is sent to Mary, he salutes her full of grace, and announces to her the highest possible destiny. O Mary, thou art to bear in thy womb the Eternal Word; thou art to become the Queen of heaven. Mary knows that she is full of grace, conceived without sin, the privileged Daughter of the Father, the future Mother of the Son,

Spouse of the Holy Spirit, and nevertheless she was humble, she sees only her nothingness. She gives utterance to the sentiments of her heart in the sublime canticle, the *Magnificat*: Ineffable expression of humility, gratitude, joy and love! She renders the entire homage to God: *He who is mighty hath done great things in me.*

O Mary how great art thou in thy humility! Becoming little in thine own eyes, thou dost draw upon thee the looks of the Eternal, thou dost become His Mother.

Third Point How profound, how admirable is the mystery of the Incarnation! Charitable Saviour! Thou art God, and nevertheless, Thou dost become man in the womb of a Virgin! Infinitely great, Thou dost become little; immortal, Thou dost subject Thyself to death. Permit us to adore Thee and bless Thee in Thy annihilation. And thou Virgin and Mother at the same time, in presence of so much grandeur and elevation, dost assume no other title than that of *Handmaid of the Lord;* thou sharest the astonishing abasement of thy divine Son, thou humblest thyself in His sight, and acknowledgest thy nothingness. Ah, we implore thee, by the Incarnation of the Eternal Word in thy virginal

womb, to obtain for us humility and contempt of self. After thy example, we will give to God the glory of all the good that we possess, since He is the author of it; that after having shared His humiliations, we may participate in his glory and thine.

Practice. Frequently salute Mary with the Angel: *Hail Mary full of grace*—Perform some act of humility in her honor.

Meditation for the Compassion of the Blessed Virgin

And thy own soul a sword shall pierce

First Point.—The prophecy of holy Simeon is fulfilled. O Mary! thy soul has been pierced by a sword of grief. But to understand the extent of the sufferings of the Mother, we must know something of the tenderness, the ardor, the purity of her love for her dear Son. Jesus forsaken by heaven and earth, seeks a heart which understands the tenderness of His own; He finds it in His holy Mother. From the crib to the cross, our Saviour was oppressed with contempt, humiliations and sufferings. Mary shared them. The Passion of the Son was the passion of the Mother; to pierce the heart of the one was to pierce the heart of the other. One suffered in His Body,

the other in her soul; it was one holocaust; both offered themselves at the same time. Love effected in the heart of Mary what the scourges, thorns, nails and lance effected in the adorable body of the Son.

Second Point.—No mother ever loved her son as Mary loved Jesus; she was more afflicted by the sufferings of this adorable Saviour than if she had endured them herself; for she loved more than herself Him who was the object of the fury of the Jews. Nevertheless, resign thyself, Mother of sorrow; it is necessary that thou contemplate the Man of Sorrows in the hands of His enemies. It is not enough that thou shouldst see Him dragged through the city of Jerusalem, ill-treated at the house of Pilate, mocked in the court of Herod; it is not enough that thou shouldst be present at the flagellation, when every blow inflicted on His body penetrated thy maternal heart; the Eternal Father wishes that thou shouldst witness the bloody sacrifice He requires. Behold Him then with thy own eyes, exhausted and falling under the weight of His cross; hear the blows of the hammer which drive the nails into his adorable hands and feet! See Him raised upon that infamous cross, and there expiring in torture! How is it that thy life

is not extinguished with that of the object of thy love? Ah! thou art preserved only by a miracle! Tender Mother! how justly does the Church style thee *Queen of Martyrs*, since all their sufferings together bear no proportion to thine. Thou didst suffer death every instant from the commencement of the Passion of thy Son even to the consummation of it. Heaven and earth, mingle your tears with those of your Mother and Sovereign!

Third Point.—O Mary! obtain for us the grace to weep with thee, to compassionate thy anguish, and the sufferings of thy Beloved. *Fac me vere tecum flere, crucifixo condolere.* How admirable, how amiable dost thou appear at the foot of the Cross! With what sentiments of gratitude, veneration and love, should not thy heart, pierced with grief, inspire us! Ah, it is our sins which rend this maternal heart. May we also crucify our flesh with its vices and concupiscences. May we support with courage, and even with joy, interior and exterior pains; torments of mind and body. What charms do sufferings possess, considering those of the Son and of the Mother. Queen of Martyrs! obtain that after thy example, we may be true Children of the Cross; and that after having suffered with

thee and thy adorable Son, we may be glorified with Him and with thee.

Practice. Meditate every Friday on the sufferings of Jesus and Mary.

Meditation for the Feast of the Visitation

Mary hastens to cross the mountains to go to the house of Zachary to salute Elizabeth

First Point.—Whither art thou going with such haste, admirable Virgin? Thou fearest no fatigue, no pain, no dangers. Ah love suffers no delay. Carrying within thee Him who came to bring fire on earth, thou art all inflamed with this heavenly fire; and thy heart, vast as it is, cannot contain the flames that consume it.

Daughter, Mother, Spouse of the God of charity, thou livest only by divine love, and by the desire that others should love in like manner. How happy those families into which Mary introduces Jesus! Judge of this by the wonders effected in the house of Zachary. Elizabeth prophesies; John the Baptist sanctified before his birth, becomes the precursor of the Messiah; Zachary recovers his speech to chant the canticle *Benedictus* in honor of the God of Israel.

August Virgin! true ark of the covenant! thou carriest with thee benedictions and happiness. Thus we also, sharing the admiration and gratitude of St. Elizabeth, repeat with her: *Blessed art thou among women, and blessed is the fruit of thy womb.*

Second Point.—What a lesson of humility does not this holy and charitable Virgin give us! Bearing in her womb the Eternal Word, become the Mother of God and the Queen of heaven and earth, adorned with all virtues, all merits; occupying the first rank after God, she makes herself the servant of others; and you, who are but misery and sin, you desire honors. Mary lowers herself in the eyes of men, and you wish to be elevated!

Third Point.—Holy and powerful Virgin! thou who art the channel of graces, thou who performest the office of mediatrix, for the Saviour makes use of thee in working His first miracle in the spiritual order, as He will soon do in that of the temporal, obtain for me the grace to carry everywhere with me, after thy example, edification and the good odor of Jesus Christ.

Practice. After the example of Mary, edify your neighbor by pious conversation.

Meditation for the Feast of the Immaculate Heart of Mary

All the glory of the King's daughter is within

Pardon us, O Mary, if we dare to entertain ourselves with the riches of thy heart; that heart so good, so tender, so great, so sublime, which delights heaven. It is not given to created understanding to conceive the beauty of it. August Virgin! thou hast such intimate relations with the three divine Persons, of whom thou art the Daughter, Mother and Spouse, that thy heart is necessarily the masterpiece of the Holy Trinity; it is consequently ornamented with all graces the treasure of all merits, rich with the riches of the Heart of Jesus, of which it is the perfect image. It is the honor of heaven, whose homages it receives: the salvation of earth, the refuge of sinners, the hope of the just, the consolation of the afflicted. It is the sanctuary where Jesus reposes, the sacred altar upon which Mary offers an infinite sacrifice to God in presenting her own Son.

Second Point.—The surest and shortest way to the Heart of Jesus is the Heart of Mary, for her love is all for Jesus; she burns for Him, she breathes but for Him, she loves but Him; and as we derive pleasure from hearing others speak of what we

love, so she delights in those who wish to love Jesus; she assists them, she favors them, she increases their love. And what surer refuge can we find than the compassionate Heart of Mary? There the poor find assistance; the weak, strength; the afflicted, consolation; the doubtful, counsel; the despairing, confidence. This noble Heart is more anxious to pour upon us its favors, than we are to receive them. It has loved us so much that, as God has given His only Son for our Redemption, so Mary has made the same sacrifice; still more, had it been necessary, Mary would herself have immolated this dear Son. So great is the tenderness of this amiable Heart, that no sooner does it perceive our wants, than it comes to us before being invoked; it is the Heart of a Mother, and of the most tender of mothers. How amiable it is at the foot of the Cross; there this incomprehensible love manifests itself; a love capable of inflaming heaven and earth. Is it not from this burning furnace that dart forth the rays which enlighten those who are buried in the shadow of death? This loving Heart continually draws from the Heart of Jesus, the graces, life, and salvation which it communicates to nations.

Third Point.—Hail holy Queen, Mother of Mercy, our life, our sweetness, and our

hope! Thy Heart is the garden of delights where the King of kings pleases Himself. Ah, permit me to gather here the flowers of humility, charity, and angelic purity. O Mary give me a heart as vast and compassionate as that of a Saint Vincent of Paul, and of a Saint Francis of Sales. Thy devout servant, Saint Bernard, calls thee, *the ravisher of hearts. Raptrix cordium.* Ah, ravish mine I desire to be thy slave engaged forever in thy service. O Mary, O my delight and my life! henceforth, I desire with Saint Bonaventure, to call thee, my soul, my heart, my life, my love. When will it be given me to burn eternally in thy presence, as the lamp which glows before the holy altar? I desire it with all the ardor of my soul.

Practice. Beg of Mary a pure heart. Purify your heart from every affection which is not for Jesus and Mary.

Meditation for the Feast of the Assumption of Mary

Who is she that cometh up from the desert flowing with delights. leaning upon her Beloved

First Point.—How glorious is thy Assumption, O Mary! Thou art so resplendent with glory and beauty, that thou ravishest the heavenly Spirits, who in their astonishment

exclaim: *Who is this that appears flowing with delights?* On this day of glory, earth unites with heaven to celebrate thy triumph. Go then, august Virgin! leaning upon thy Beloved, who comes to meet thee with the host of heavenly Spirits. Go, the eternal gates are open: make thy triumphant entry into the heavenly Jerusalem; present thyself to the adorable Trinity. God the Father receives thee as His beloved Daughter; God the Son, as His cherished Mother; God the Holy Ghost, as His most chaste Spouse. Share the power of the Father, the wisdom of the Son, the treasures of the Holy Spirit. The three divine Persons proclaim thee Queen of heaven and earth. Thou hast dominion over all the orders of blessed Spirits. The Archangels and all the hierarchy of heaven hail thee the Mother of their Creator, their Queen, the Woman blessed among all women, the well-beloved of God, the greatest, the most beautiful, the most perfect of all creatures. Glory, honor, praise to thee, O Mother of God! We salute thee *O Glory of Jerusalem, joy of Israel, honor of our people!*

Second Point.—But why so much glory and elevation? It is, replies St. Augustine, because of all the human inhabitants of the heavenly court, Mary alone can say that

she never sinned. All her actions, all her thoughts, all her words, all her sighs were meritorious, because they were exclusively for God and for His glory. Never guilty of any fault, not even of an imperfection, she loved God unceasingly with all her strength as much as a creature is capable of. It is then by a just title that Mary is appointed Queen of Angels, of Patriarchs, Prophets, Apostles, Martyrs, Confessors and Virgins; for having carried to the highest degree the practice of their virtues, she ought to surpass them in glory and dignity since she surpasses them in grace, in virtue and in charity.

Third Point.—August Mother of God! heaven and earth rejoice in thy greatness and elevation. Will we be permitted to raise our eyes even to thy throne? Wilt thou deign to cast upon us, in our misery, thy tender regards? Poor inhabitants of the desert, dare we call thee our *Mother?* Yes we presume to call thee such, and depriving us of thy presence, thou dost not deprive us of thy love. Can the tender heart of a Mother and a Mother such as Mary, be insensible to miseries so great as ours? Remember, O best and most powerful of Mothers! that thou hast been ours: *nostra fuisti.* It is the desert of earth which has made to heaven so beautiful a

present. Obtain that, after thy example, despising all that is terrestrial, we may live only the life of thy divine Son, die in His love, and unite with the blessed in celebrating His glory and thine.

Practice. Carefully detach your heart from all earthly affections.

Meditation for the Feast of the Nativity of Mary

Who is she that cometh forth as the morning rising

First Point.—Hail brilliant Aurora which announces the lovely day of Redemption. Hail, star of Jacob, beneficent light, forerunner of the Sun of Justice! welcome! Alas, the universe is buried in darkness; the earth is covered with crimes; frightful errors everywhere prevail; man the king of creation, made to the image of God, forgets his dignity, and renders to a vile creature the honor which belongs to God. Hell triumphs, hell reigns on earth; all nations are slaves of the devil.

But thou appearest, lovely Child! and the proud enemy of God is crushed. Lucifer is conquered; the head of Holofernes falls at the feet of the new Judith. *Eternal Justice is about to appear; Heaven is to be glorified and the earth is to be renovated.* Angels and Saints, unite with us in singing can-

ticles of gratitude. Let us kneel at the crib of the future Mother of the Redeemer; let us bless the strong Woman who brings peace and happiness; let us hail her birth with acclamations of delight and joy.

Second Point.—But have all the right to rejoice? Thy coming, O Mary! is a subject of joy for many, is it for all? Thou dost announce the graces of the Lord; thou art to conceive the Saviour of the human race; but are we worthy of such a Mother? We were sullied and impure in our conception and in our birth; true, we have been regenerated in the holy waters of Baptism; the merits of thy divine Son have been mercifully applied to us; but alas! we have been unfaithful. The world with its pomps and vanities, the enemy of our souls with his artifices and our own passions have triumphed although we solemnly renounced them.

Third Point.—But there is born to us a Mother, and a most tender Mother. O Mary! wilt thou leave us, thy children in misfortune, in the chains of hell! Mother of our Saviour! wilt thou permit us to perish eternally? Ah! by thy birth so consoling, deliver us from the slavery of sin; obtain that we may be born again to the life of grace, of friendship with thy ador-

able Son, but born never to die; that we may merit to sing eternally His mercy and thine.

Practice. Purpose to live in union with Mary.

Meditation for the Feast of the Holy Name of Mary

And the Name of the Virgin was Mary

First Point.—Why is the name of Mary so great? After the adorable Name of God, and the sacred Name of Saviour, there is none more glorious and consoling in heaven and on earth. It announces the highest titles of honor, of power, of glory and dignity. This Name say the holy Fathers, had not its origin on earth; it came from heaven, from the treasury of the Divinity. Mary signifies mistress, sovereign. She is the Queen of heaven and earth. Raised above the heavenly powers, she reigns over the Cherubim and Seraphim, Thrones and Dominations.

Second Point.—Oh! let us come to a title very consoling for us poor exiles in the desert of this world. Mary, says Saint Bernard, signifies *Star of the Sea;* title worthy of the Mother of God; for she is the light, the pharos, which enlightens the unfortunate who sail upon the stormy sea of life.

O you, whoever you may be, cries out this great servant of Mary, turn your eyes to this friendly light, if you do not wish to suffer shipwreck. Do temptations like furious winds, agitate your heart? raise your eyes to this Star, call on Mary! Do pride, ambition and hatred, excite tempests in your soul? behold the Star, call on Mary! Do revolts of the flesh endanger your virtue? look upon the Star, call on Mary! Are you terrified by the number of your sins, does despair assail you, does the fear of the judgments of God seize you? look upon the Star, call on Mary! this sweet Name will dissipate your fears. In dangers, in pains, in misfortunes, think of Mary! invoke Mary! Let her name be frequently on your lips and ever in your heart.

Third Point.—Yes, O Mary, thy Name is great, sweet, powerful and admirable. Great in heaven, of which it is the joy; great on earth, of which it is the consolation: great in hell, of which it is the terror. But sweeter than honey, it brings with it peace and happiness. Thus everywhere it is blessed, everywhere it is honored; each one wishes to bear it. I am not surprised to see thy faithful servants prostrate at thy feet, repeating incessantly, Mary, Mary, Mary. It is sweet to children to call upon

their Mother. Thou art their joy, their consolation, their hope and their happiness. For me, unworthy as I am, may my tongue never cease to call on Mary. May my mouth continually chant the Name of Mary! May I bless it with that of thy divine Son, in time and in eternity.

Practice. Invoke every day the holy Name of Mary above all in temptations contrary to purity.

Meditation for the Presentation of Mary in the Temple

I have loved, O Lord, the beauty of Thy house

First Point.—It must be, O amiable Child! that thou art much delighted with the attractions of the house of God, since thou comest hither at so tender an age to consecrate thy life to Him! Scarcely three years old, and already actuated by the grace of God, enlightened from on high, thy young heart can not contain the flames of divine love which consume it. Thou art impelled to go and tell Him, who is to be thy Son that thou lovest Him. Nothing can retain thee; neither the ties of kindred nor the sweetest pleasures of life.

Second Point.—But what must have been the mutual sacrifices which such a separation required? Never have parental and

filial love suffered so great a trial. Be resigned, St. Joachim and St. Ann, worthy parents of so noble a Child; you must be separated from the only object of your affections! And thou, tender Virgin! submit thyself; thou must deprive thyself of the tenderness of a cherished father, of a virtuous mother. Still more they themselves will be the sacrificers; they will lead by the hand the precious victim, the object of heaven's complacency. *How beautiful are thy steps, O daughter of the great King.* Temple of Jerusalem, open your gates to her who comes to consecrate herself to the Lord! It is no less than the Mother of God, the Queen of heaven and earth! It did not suffice for her to have been pure in her conception, pure in her birth; instructed by the holy Ghost her future Spouse, adorned with heavenly gifts, she knew the value of virginity; she knew how the sweet perfume of this flower ravishes the heart of the King of kings; and while all the other daughters of Israel aspire to maternity, to the honor of becoming the Mother of the Desired of all Nations, Mary is the first to dedicate herself to the Lord; to offer Him her person; and thereby she merits the great dignity from which her modesty and piety seem to exclude her forever.

Third Point.—What progress did this Child, so dear to God and to men, make in virtue! Advancing in age, she increased in merit. Modest, humble, meek, charitable and obedient, she was, in the temple, the glory and honor of her sex, the edification of her companions. Happy in being unknown she delighted in humility and flight from the world. Thus without knowing it, she prepared herself in this retreat for the great work of the redemption of the world.

O tender Virgin, to obey the voice of God, thou didst abandon all most dear to thee; parents tenderly beloved and worthy of love: O obtain for us the strength to break all carnal bonds, all natural affections which hinder us from belonging entirely to thee and to thy divine Jesus! Once consecrated to the Lord, the offering was irrevocable; obtain that we, after so many resolutions, so many promises and infidelities, may at last be firmly established in the love of God; that after thy example, we may flee from the pernicious breath of the world, to live in retreat, prayer, and the performance of good works and die full of merit before the Lord.

Practice. After the example of Mary and the Saints flee from the world and its scandals and love retreat and silence.

PART FOURTH

Formulas of the prayers and pious practices in use among the Children of Mary

MORNING PRAYERS

Each time that the Child of Mary goes to prayer, she should be careful to raise her eyes and heart towards the Blessed Virgin, and unite herself to the sentiments of faith, fervor and love that animated this Immaculate Mother in her heavenly intercourse with God. She should apply herself to imitate as perfectly as possible her modesty and recollection.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN.

Let us place ourselves in the presence of God and adore His holy Name

Most holy and august Trinity, one God in three persons, I believe that Thou art here present. I adore Thee with sentiments of the most profound humility, and I render Thee with my whole heart the homages that are due to Thy sovereign Majesty.

Let us thank God for the graces He has bestowed on us and offer ourselves to Him.

My God, I return Thee most humble thanks for the graces Thou hast bestowed upon me even to this very moment; I am also indebted to Thy bounty for the day I have just commenced; I desire to employ it entirely in Thy service. I consecrate to Thee all my thoughts, words, actions and sufferings; bless them, O Lord, that each one may be directed by Thy love, and tend to Thy greater glory.

Let us beg of God the graces of which we stand most in need

My God, Thou knowest my weakness. I can do nothing without the help of Thy grace. Refuse it not to me, O my God; proportion it to my wants; strengthen me to avoid the evil Thou hast forbidden; to practice all the good Thou dost require of me; and to bear patiently the sufferings it may please Thee to send me.

THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who

trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

THE ANGELIC SALUTATION

Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God! pray for us sinners, now and at the hour of our death. Amen.

THE APOSTLES' CREED

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son our Lord who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate; was crucified, died and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven; sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

CONFITEOR

I confess to Almighty God, to Blessed Mary ever Virgin, to blessed Michael the

Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, *through my fault, through my fault, through my most grievous fault.* Therefore I beseech the Blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints to pray to the Lord, our God for me.

May Almighty God, have mercy on me, forgive me my sins, and bring me to life everlasting. Amen.

May the Almighty and merciful Lord, grant me pardon, absolution, and full remission of all my sins. Amen.

Let us invoke the assistance of the Blessed Virgin of our good Angel and of our Patron Saints

Holy Virgin, Mother of my God, my Mother and my Patroness, I place myself under thy protection, and cast myself with confidence into the arms of thy mercy. O Mother of goodness, be my refuge in my necessities, my consolation in pains, and my advocate with thy adorable Son, today and during all the days of my life, but particularly at the hour of my death.

Angel of God, my faithful and charitable

guide obtain that I may be docile to thy inspirations, and so regulate my steps, that I may never wander from the way of God's commandments.

O great Saint whose name I have the honor to bear, protect me, pray for me, that I may serve God as thou didst serve Him on earth, and glorify Him eternally with thee in heaven. Amen.

AN ACT OF FAITH

O my God! I firmly believe that Thou art one God in three divine Persons, Father, Son, and Holy Ghost; I believe that Thy divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because thou hast revealed them, who canst neither deceive nor be deceived.

AN ACT OF HOPE

O my God! relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

AN ACT OF CHARITY

O my God! I love thee above all things, with my whole heart and soul, because Thou

art all-good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

LITANY OF THE HOLY NAME OF JESUS

Kyrie, eleison, (*twice*)	Lord, have mercy on us.
Christe, eleison, (*twice*)	Christ, have mercy on us.
Kyrie, eleison, (*twice*)	Lord, have mercy on us.
Jesu, audi nos.	Jesus, hear us.
Jesu, exaudi nos.	*Jesus, graciously hear us.*
Pater de cœlis, Deus, *Miserere nobis.*	God, the Father of heaven, ***Have mercy on us.***
Fili, Redemptor mundi Deus,	God, the Son Redeemer of the world,
Spiritus Sancte, Deus,	God, the Holy Ghost,
Sancta Trinitas, unus Deus,	Holy Trinity, one God,
Jesu, Fili Dei vivi,	Jesus, Son of the living God,
Jesu, splendor Patris,	Jesus, splendor of the Father,
Jesu, candor lucis æternæ,	Jesus, brightness of eternal light,
Jesu, rex gloriæ,	Jesus, King of glory,
Jesu, sol justitiæ,	Jesus, Sun of Justice,
Jesu, Fili Mariæ Virginis,	Jesus, Son of the Virgin Mary,
Jesu, amabilis,	Jesus, amiable,
Jesu, admirabilis,	Jesus, admirable,
Jesu, Deus fortis,	Jesus, mighty God,

Jesu, Pater futuri sæculi,	Jesus, Father of the world to come,
Miserere nobis.	*Have mercy on us.*
Jesu, magni consilii Angele,	Jesus, Angel of the great Council,
Jesu, potentissime,	Jesus, most powerful,
Jesu, patientissime,	Jesus, most patient,
Jesu, obedientissime,	Jesus, most obedient,
Jesu, mitis et humilis corde,	Jesus, meek and humble of heart,
Jesu, amator castitatis,	Jesus, lover of chastity,
Jesu, amator noster,	Jesus, lover of men,
Jesu, Deus pacis,	Jesus, God of peace,
Jesu, auctor vitæ,	Jesus, author of life,
Jesu, exemplar virtutum,	Jesus, model of virtues,
Jesu, zelator animarum,	Jesus, zealous for souls,
Jesu, Deus noster,	Jesus, our God,
Jesu, refugium nostrum,	Jesus, our refuge,
Jesu, Pater pauperum,	Jesus, Father of the poor,
Jesu, thesaurus fidelium,	Jesus, treasure of the Faithful,
Jesu, bone pastor,	Jesus, good Shepherd,
Jesu, lux vera,	Jesus, true light,
Jesu, sapientia æterna,	Jesus, eternal Wisdom,
Jesu, bonitas infinita,	Jesus, infinite goodness,
Jesu, via et vita nostra,	Jesus, our way and our life,
Jesu, gaudium Angelorum,	Jesus, joy of Angels,
Jesu, rex Patriacharum,	Jesus, King of Patriarchs,

Jesu, magister Apostolorum, *Miserere nobis.*	Jesus Master of the Apostles *Have mercy on us.*
Jesu, doctor Evangelistarum,	Jesus Teacher of the Evangelists
Jesu, fortitudo Martyrum,	Jesus strength of Martyrs
Jesu, lumen Confessorum,	Jesus light of Confessors
Jesu, puritas virginum,	Jesus purity of Virgins
Jesu, corona Sanctorum omnium,	Jesus crown of all Saints
Propitius esto, *Parce nobis, Jesu.*	Be merciful to us *Spare us, O Jesus*
Propitius esto, *Exaudi nos, Jesu.*	Be merciful to us, *Hear us, O Jesus*
Ab omni malo, *Libera nos Jesu.*	From all evil, *Deliver us, O Jesus.*
Ab omni peccato,	From all sin,
Ab ira tua,	From Thy wrath,
Ab insidiis diaboli,	From the snares of the devil,
A spiritu fornicationis,	From the spirit of uncleanness,
A morte perpetua,	From eternal death,
A neglectu inspirationum tuarum,	From the neglect of Thy inspirations,
Per mysterium sanctæ Incarnationis tuæ,	Through the mystery of Thy holy Incarnation,
Per Nativitatem tuam,	Through Thy Nativity,
Per Infantiam tuam,	Through Thy Childhood,

Per divinissimam vitam tuam,	Through Thy most divine life,
Libera nos, Jesu.	*Deliver us, O Jesus.*
Per labores tuos,	Through Thy labors,
Per Agoniam et Passionem tuam,	Through Thy Agony and Passion,
Per Crucem et derelictionem tuam,	Through Thy Cross and dereliction,
Per languores tuos,	Through Thy faintness and weariness,
Per Mortem et Sepulturam tuam,	Through Thy Death and Burial,
Per Resurrectionem tuam,	Through Thy Resurrection,
Per Ascensionem tuam,	Through Thy Ascension,
Per gaudia tua,	Through Thy joys,
Per gloriam tuam,	Through Thy glory,
Agnus Dei, qui tollis peccata mundi, *parce nobis, Jesu.*	Lamb of God, who takest away the sins of the world, *spare us, O Jesus.*
Agnus Dei, qui tollis peccata mundi, *exaudi nos, Jesu.*	Lamb of God, who takest away the sins of the world *hear us, O Jesus.*
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,
miserere nobis, Jesu.	*have mercy on us, O Jesus.*

Oremus

Domine Jesu Christi, qui dixisti: Petite et accipietis; quærite et invenietis; pulsate et aperietur vobis: quæsumus, da nobis petentibus divinissimi tui amoris affectum, ut te toto Corde, ore et opere diligamus et a tua nunquam laude cessemus.

Let us pray

O Lord Jesus Christ, who has said: Ask and you shall receive; seek, and you shall find; knock, and it shall be opened unto you; grant to us we beseech Thee the gift of Thy most divine love that we may love Thee with our whole heart in word, and in deed and never desist from Thy praise.

Sancti nominis tui Domine timorem pariter et amorem fac nos habere perpetuum; quia nunquam tua gubernatione destituis, quos in soliditate tuæ dilectionis instituis Qui vivis et regnas in sæcula sæculorum. Amen.

Make us O Lord to have a perpetual fear as well as love of Thy holy Name; for Thou dost never abandon the care of those whom Thou dost establish in the solidity of Thy love. Who livest and reignest world without end. Amen.

Prayer to all the Saints

Most holy Souls, who are so happy as to have reached the term of endless glory, obtain for me of Him who is our common Father, these two graces; that I may never offend Him mortally, and that I may destroy in myself all that could displease Him.

ANGELUS

This prayer is said morning noon and night at the sound of the bell

The Angel of the Lord declared unto Mary, and she conceived by the Holy Ghost.
Hail Mary etc.

Behold the handmaid of the Lord: be it done unto me according to thy word.
Hail Mary etc.

And the Word was made flesh: and dwelt among us.
Hail Mary etc.

V. Pray for us O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ Thy Son, has been made known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection. Through the same Christ our Lord. Amen

COMMANDMENTS OF GOD

1. I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not

make to thyself a graven thing, nor the likeness of anything that is in heaven above or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

COMMANDMENTS OF THE CHURCH

1. To hear Mass on Sundays and Holy-days of obligation.

2. To fast and abstain on the days appointed.

3. To confess at least once a year.

4. To receive the Holy Eucharist during the Easter-time.

5. To contribute to the support of our Pastors.

6. Not to marry persons who are not

Catholics, or who are related to us within the fourth degree of kindred; nor privately without witnesses, nor to solemnize marriage at forbidden times.

NIGHT PRAYERS

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN.

Let us place ourselves in the presence of God and adore Him

I adore Thee, O my God, with the submission that the presence of Thy sovereign grandeur inspires. I believe in Thee because Thou art truth itself. I hope in Thee because Thou are infinitely good. I love Thee with my whole heart because Thou art infinitely amiable, and I love my neighbor as myself for love of Thee.

Let us thank God for the graces we have received from Him

What thanks do I not owe Thee, O my God, for all the graces I have received from Thee? Thou hast thought of me from all eternity. Thou hast drawn me from nothing; Thou hast given Thy life to redeem me; and Thou dost lavish Thy favors daily upon me. Alas O Lord, what can I do to

prove my gratitude for so many benefits. I unite with you, O blessed Spirits, to praise the God of Mercies, who never ceases to do good to the least worthy and most ungrateful of His creatures.

Let us beg of God to know our sins

Eternal source of light, O Holy Spirit, true God, dissipate the darkness that hides from me the deformity and malice of sin. Make me conceive so great a horror of this infinite evil, that I may hate it, if possible, as Thou Thyself dost hate it, and that I may fear nothing so much as to commit it in future.

Let us examine ourselves on the faults we have committed

Towards God: Omissions or negligences in our duties of piety, irreverence in the church, wilful distractions in prayer; want of good intentions, resistance to grace, irreverent expressions, murmurs, want of confidence and resignation.

Towards our neighbor: Rash judgments, contempt, hatred, jealousy, desires of revenge, quarreling, hastiness, imprecation, calumnies, railleries; injury to our neighbor in property or reputation false reports, bad example, scandal, want of respect;

faults against obedience, charity, zeal, or fidelity.

Toward ourselves: Vanity, human respect, lies, thoughts, desires, words, or actions contrary to purity; intemperance, anger, impatience, a useless and sensual life, sloth in fulfilling the duties of our state.

An Act of Contrition

O my God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because They offend Thee, my God, who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

Our Father, etc. Hail Mary, etc. I believe in God, etc. I confess, etc.

Let us recommend ourselves to God to the Blessed Virgin and to the Saints

Bless O my God, the repose I am about to take to repair my strength, so as to serve Thee better. Holy Virgin, Mother of God and after Him my only hope; my good Angel, my holy Patron, intercede for me, protect me during this night, and throughout my whole life until the hour of my death. Amen.

Let us pray for the living and for the faithful departed

Pour down Thy blessings O Lord, on my relatives, my benefactors, my friends and enemies. Protect all those whom Thou hast appointed my superiors either spiritual or temporal. Assist the poor, the afflicted, prisoners, travelers, the sick and the agonizing. Convert all heretics and enlighten those who are in the darkness of infidelity.

God of goodness and mercy, take pity also on the souls of the faithful detained in Purgatory. Put an end to their torments and give eternal light and rest especially to those for whom I am bound to pray. Amen.

LITANY OF THE BLESSED VIRGIN

We fly to thy patronage O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin. Amen.

Kyrie, eleison, etc.	Lord, have mercy on us, etc.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	*Christ, graciously hear us.*
Pater de cœlis, Deus, *Miserere nobis.*	God, the Father of heaven, *have mercy on us.*

Fili, Redemptor mundi Deus.	God, the Son Redeemer of the world,
Spiritus Sancte, Deus	God, the Holy Ghost
Sancta Trinitas, unus Deus	Holy Trinity, one God
Sancta Maria, *Ora pro nobis*	Holy Mary, *Pray for us.*
Sancta Dei genitrix,	Holy Mother of God,
Sancta Virgo virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother undefiled,
Mater intemerata,	Mother inviolate,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater Boni Consilii,	Mother of Good Counsel,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Redeemer,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honor,

Vas insigne devotionis, *Ora pro nobis.*	Singular vessel of devotion *Pray for us*
Rosa mystica,	Mystical Rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,
Janua cœli,	Gate of Heaven,
Stella matutina,	Morning star,
Salus infirmorum,	Health of the sick,
Refugium peccatorum,	Refuge of sinners,
Consolatrix afflictorum,	Comfortress of the afflicted,
Auxilium Christianorum,	Help of Christians,
Regina Angelorum,	Queen of Angels,
Regina patriarcharum,	Queen of patriarchs,
Regina prophetarum,	Queen of prophets,
Regina apostolorum,	Queen of apostles,
Regina martyrum,	Queen of martyrs,
Regina confessorum,	Queen of confessors,
Regina virginum,	Queen of virgins,
Regina sanctorum omnium,	Queen of all Saints,
Regina sine labe originali concepta,	Queen conceived without original sin,
Regina sacratissimi Rosarii,	Queen of the most holy Rosary,
Regina Pacis,	Queen of Peace,

Agnus Dei qui tollis peccata mundi	Lamb of God who takest away the sins of the world
Parce nobis Domine	*Spare us O Lord*
Agnus Dei qui tollis peccata mundi	Lamb of God who takest away the sins of the world
Exaudi nos Domine	*Graciously hear us O Lord*
Agnus Dei qui tollis peccata mundi *miserere nobis*	Lamb of God who takest away the sins of the world *Have mercy on us*
V. Ora pro nobis sancta Dei genitrix.	*V.* Pray for us O holy Mother of God.
R. Ut digni efficiamur promissionibus Christi.	*R.* That we may be made worthy of the promises of Christ.

Let us pray

Pour forth, we beseech Thee O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ Thy Son has been made known by the message of an angel, may by his Passion and Cross be brought to the glory of His Resurrection. Through the same Christ our Lord. Amen.

Before composing herself to sleep the Child of Mary asks the benediction of her august Mother, saying with piety and love

My Mother, bless thy Child!

She unites herself to our Lord.

Thy Heart O Jesus, is the bed of my repose; it is in Thy heart that I desire to live and die.

Father, into Thy hands I commend my spirit

Remember

Prayer of St. Bernard

Remember O most pious Virgin Mary, that no one ever had recourse to thy protection, implored thy help or sought thy mediation without obtaining relief. Confiding therefore in thy goodness and mercy, I cast myself at thy sacred feet, and do most humbly supplicate thee O Mother of the Eternal Word, to adopt me as thy child and take upon thyself the care of my salvation. Oh let it not be said my dearest Mother, that I have perished where no one ever found but grace and salvation. Amen.

METHOD
OF
ASSISTING AT THE HOLY MASS
In Union With Mary Immaculate

PREPARATION

The sacrifice of the Mass is the same as that of the Cross the same priest the same victim; the holy Council of Trent recognizes but one difference that of the manner of offering. The sovereign High Priest was visible on Calvary; on the altar He is invisible; He no longer suffers a bloody death, but dies mystically through the ministry of him who offers in His name and by His authority the adorable Sacrifice. We should repair to the foot of the altar as if we were about to accompany our Lord to Calvary, there to offer Himself anew, to render to God the honor and glory that are due to Him, to thank Him for His innumerable benefits, to satisfy His justice, and to obtain the graces of which we stand in need. Let us reflect, on our way to the church, on these four ends of the Sacrifice. Let us be penetrated with the value of these sublime duties that Jesus, our Victim, fulfils for us in so perfect a manner. We would then hasten with the eagerness of the most lively faith, and ardent love to immolate ourselves on the altar with our Saviour.

There are many ways of assisting with fruit at the holy Sacrifice. The essential thing is to unite ourselves to Jesus Christ

and to immolate ourselves with Him. The method which we offer the Children of Mary appears appropriate to the spirit of the Association. We engage them to enter into the dispositions of Mary Immaculate when she ascended the sorrowful mountain, following the new Isaac laden with the wood of His sacrifice, and to unite themselves to her maternal heart which will teach them to immolate themselves truly with Jesus Christ, and to make but one sacrifice with the God-Victim.

O Mary Immaculate how could I dare to approach the holy altar if thou didst not thyself conduct me thither? I enter into thy dispositions, I unite myself to thee, that thou mayest unite me to Jesus Christ. Obtain for me that I may apply to the consideration of all His divine mysteries; that I may gather the fruits thereof, and that the sacred fire of the altar having consumed in me all the remains of the old man, there may remain nothing more in me but Jesus Christ Crucified. Amen.

COMMENCEMENT OF MASS

We must conceive a profound sentiment of our misery and acknowledge our unworthiness, implore the divine mercy, sigh after the desired Redeemer invoke the saints and above all the Queen of Saints the Virgin without spot and without stain.

O Mary, conceived without sin, hope of the miserable, pray for us who have recourse to thee.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN.

Let us recite the Confiteor with sentiments of regret, humility, confidence, and gratitude.

The priest at the foot of the altar represents to us the Eternal Word, offering Himself to bear his weight of the divine vengeance. Consider the pitiable condition to which the sin of our first father had reduced us and behold the Redeemer who is to reconcile heaven and earth. Listen to the promise of a Virgin Mother destined to give to man the fruit of life.

INTROIT

The divine Word offers Himself to His Father in the great mystery of the Incarnation: "Sacrifices and holocausts Thou wouldst not; then, said I: behold I come." *Mary in the mystery of the Presentation immolates her entire being to the power, wisdom, and infinite goodness of the Sovereign Lord. Let us with this august Virgin unite ourselves to Jesus with sentiments of perfect submission*:

Behold me, O my God! Behold me, I am entirely Thine; my mind, my heart, my body. *Behold the handmaid of the Lord. Be it done unto me according* to *Thy word.* Do Thou alone rule and direct as it may please Thee; do with me according to Thy will; behold the entire sacrifice of myself for the glory and honor of God alone.

KYRIE ELEISON

Sigh with the Patriarchs after the Desired of nations, with Mary, who by the ardor and efficacy of her desires, hastened the coming of the Eternal Word.

Come O Lord, come, do not delay; give us life, give us salvation which comes from Thee alone! O powerful Advocate! O Mary help of the miserable assist us by thy prayers, and the Just One by excellence will descend upon us as a long expected dew.

GLORIA IN EXCELSIS

The Angels sing canticles of eternal joy: Glory and peace! Rejoice in the birth of the God-Saviour; ask Mary to suffer us, with the Shepherds and the Magi to approach the holy crib. Let us unite in her adorations, and love with her tenderness, that she may supply our insufficiency and be herself our praise and thanksgiving before the throne of the ever adorable Trinity.

GLORIA in excelsis Deo, et in terra pax hominibus bonæ voluntatis Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater Omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus

GLORY be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee; we give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son. O Lord God, Lamb of God,

Dei, Filius Patris, qui tollis peccata mundi miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus altissimus. Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

Son of the Father, who takest away the sins of the world have mercy on us. Who takest away the sins of the world receive our prayers. Who sittest at the right hand of the Father have mercy on us. For Thou only art holy. Thou only art the Lord. Thou only O Jesus Christ together with the Holy Ghost, art most high in the glory of God the Father. Amen.

COLLECT

The Church offers her vows and supplications to God the Father, placing all her confidence in Jesus Christ who became our Victim; whose immolation by the hands of Mary in the Temple was consummated on Calvary, where we also find her standing at the foot of the Cross.

O Jesus! Splendor of the Father, Eternal Wisdom! Thou didst assume our human nature to purify and sanctify it. O infinite Love! Thou art more desirous to bestow Thy favors than we are to receive them. Shed upon us all the gifts of Thy grace, according to the greatness of our necessities and the extent of Thy tendernesses. Speak to Thy Eternal Fathers for us.

EPISTLE

Recall the touching mysteries of the hidden life of Jesus Christ, the Emmanuel *in whom are contained the treasures of science and the wisdom of God His Father, and who prepared Himself by a silence of thirty years to fulfil His divine mission. Let us imitate Mary, contemplating Jesus and meditating upon Him; studying Jesus, nourishing herself with Jesus, uniting herself to Jesus by love and attracting Him continually by her fidelity in following His examples.*

O Light of the world! manifest Thyself to the eyes of my soul, that I may see Thee, that I may hear Thy divine lessons, and understand the mystery of Thy silence, of Thy humble and hidden life. O most pure Mary, who didst so well understand the teachings of Jesus! *O singular Vessel of devotion,* who didst open thy heart to the rivers of grace which flowed in torrents from thy well-beloved Son! Open our souls, dilate them, that they may receive the ocean of all good which has come from heaven through thy instrumentality. Teach us to study Jesus with thee and enlighten our minds also, that the word which is about to be announced in the holy Gospel may be efficaciously understood. Obtain that this divine word, which is compared by the Apostle to a two-edged sword, may cut destroy and eradicate all that would prove an obstacle to its salutary effects.

AT THE GOSPEL

Let us take the hand of the Immaculate Mary to form the sign of the cross on our forehead to banish all thoughts which are not conformed to those of Jesus; on our mouth to consecrate all our words to Him, and on our breast to dedicate to Him all our affections. May the cross guard our mind, our heart and our lips! Let us remember that the seal of the cross imprinted on us by Mary, gives us to God without reserve. Let us study each day some of the maxims of eternal life which fell from His adorable lips to enrich and water the soil of our hearts. Let us listen to the counsels of Mary our tender Mother: "Do all that He shall tell you." What does He say? "I am the Way, follow me; I am the Truth, listen to me; I am the Life, love me. Learn of me that I am meek and humble of heart. He who wishes to come after me, must renounce himself, take up his cross and follow me."

To whom shall we go, O Jesus if not to Thee who alone hast the words of eternal life; to Thee who hast the keys of the kingdom of heaven, who dost attract all hearts by the charms of Thy tenderness: to Thee who art our Saviour and who wilt be also our salvation; who dost constitute our merit that Thou mayest one day become our crown; to Thee whom alone we desire to seek, to find, and to love for time and eternity.

CREDO

Let us ask through Mary, that lively faith which made her conceive Jesus in her heart before she conceived Him in her womb, that faith which sanctifies, vivifies and exalts the merits of the least action. The just man lives by faith.

Credo in unum Deum Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo: Lumen de Lumine; Deum verum de Deo vero, genitum non factum; consubstantialem Patri per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cœlis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine: ET HOMO FACTUS EST. Crucifixus etiam pro nobis, sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die secundum Scripturas.

I believe in one God, the Father Almighty Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God; Light of Light; true God of true God; begotten not made; consubstantial to the Father, by whom all things were made. Who for us men and for our salvation came down from heaven and became incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again according to

Et ascendit in cœlum, sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And He is to come again with glory to judge both the living and the dead; of whose kingdom there shall be no end.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum patre et Filio simul adoratur, et conglorificatur; qui locutus est per prophetas. Et unum sanctum Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum et vitam venturi sæculi. Amen.

And in the Holy Ghost the Lord and giver of life, who proceedeth from the Father and the Son; who, together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead and the life of the world to come. Amen.

AT THE OFFERTORY

Behold the moment of sacrifice! all is about to recall the sorrow of the divine Victim, His cruel agony accompanied by the most heroic act of perfect submission; He accepts the chalice and will drink it even to the dregs, for He has taken upon Himself the iniquities of all mankind. He has made Himself a victim for sin. He has loved me; and has delivered Himself for me, to His

enemies. *Let us enter into the true spirit of sacrifice.*

O Jesus! Jesus! it is we who have had the misfortune to bind and conduct Thee to death and it is Thou who dost break our chains, and suffer death to give us life! From this instant, O Jesus, we are Thine; we give ourselves to Thee, we desire to live and die with Thee!

Draw us to thee O Mary! we desire to go and die with Jesus! Lead us to the mountain of myrrh. We will ascend this new Calvary to gather the perfumes and delicious fruits of the death of our Saviour Be our star to direct us, and our mirror to teach us how to immolate ourselves. Purify us in the flames of thy pure love, and place us thyself on the Paten with the bread: put us into the Chalice with the wine. Obtain O powerful Protectress, that we may also be changed into Jesus Christ. Obtain for us that perfect union which will be the salutary fruit thereof.

When the wine and water are put into the Chalice, let us remember that the wine represents Jesus Christ; the water, the faithful. Mystery of union; have we ever understood, O my soul, the part we take in the wonders that transpire on the altar?

AT THE LAVABO

Let us enter into ourselves to detest more and more our iniquities that we may be purified more and more by sorrow for them,

and thus be more worthy to be offered with the spotless Host.

Create in me a clean heart, O my God! prepare Thy victim, make it worthy of Thee. Renew in me the spirit of truth and justice. O Virgin without spot! Lily in the midst of thorns, may thy sorrow heal my wounds; obtain for me a renewed innocence.

The priest conjures the ever adorable Trinity to receive this oblation in memory of the Passion, Resurrection, and Ascension of our Lord; in honor of the blessed Virgin Mary and all the saints for their greater glory and our salvation.

O God infinitely holy! cast Thine eyes of mercy and love on this altar, whereon we deposit our gifts. Thy divine Son is about to sacrifice Himself for Thy glory and for our love. Through Him they will ascend even to the throne of Thy divine Majesty as a perfume of agreeable odor. Vouchsafe, O Father infinitely good! to accept our oblation, in favor of the adorable Victim who is about to immolate Himself.

The priest all absorbed in the great mysteries which are about to be operated on the altar, penetrated with his own nothingness and the sublime ministry he fulfils, turns for the last time to the faithful in a pressing invitation to pray for him that the Sacrifice may be agreeable to the divine Majesty.

May the Lord receive this Sacrifice by

thy hands for the praise and glory of His holy name for our own sanctification and for all the wants of the holy Church.

PREFACE

Let our recollection be more profound. Let us cast aside all earthly thoughts and affections. Sursum corda! *Lift up your hearts, says the celebrant. Lift up your hearts to Calvary, exclaim Jesus and Mary!* Habemus ad Dominum! *Our hearts are in heaven; they desire only the God of Heaven, the goods of heaven, the joys of heaven!*

O inexpressible Source of all good! It is truly worthy of Thy liberality, and of Thy greatness to offer Thee the tribute of our gratitude and to render Thee honor and glory through Jesus Christ our Lord who is pleased to unite us to His sacrifice by making us one same oblation with Him. It is through Him that we ascend to Thee and that the voice of our misery becomes eloquent and powerful before the throne of Thy mercy!

O Mary Immaculate, disengage us from all earthly things, assist us to break the chains that hold us captive. May we be united in mind and heart with the whole celestial court, and sing the eternal canticle:

Holy, Holy, Holy, is the Lord God of armies, blessed is He who comes in the name of the Lord. It is Jesus, the well-beloved Son of the Father, the splendor of

His glory, the eternal Wisdom! Heaven has descended to earth! Peace is given to us! Glory to God in the highest!

The solemn moment approaches. The priest enters into communion with the Saints. Let us unite with him. He glorifies them, he invokes them; he calls especially on Mary, the Mother of Jesus, who took so great a part in the sorrows of Calvary! As in the old law they charged the emissary goat with all the sins of the people, the priest of the new law with his hands extended over the Host and the Chalice, lays upon this bread and wine, which will soon become the Lamb of God, his own sins and those of all present. He unites all their petitions and exposes all their necessities and asks that they may be enriched with all heavenly benedictions; that they may be inscribed in the Sacred Heart of Jesus, the true book of life, and be numbered among the elect.

We conjure Thee O Lord, to listen favorably to our humble prayers and receive the petitions we offer to Thee for *N. N.* whose hope is in the infinite merits of Jesus our Saviour. O Father, infinitely good! we fear no refusal when we see Thee giving to earth thy well-beloved Son, the object of thy eternal complacency. What blessings may we not hope for when all Thy treasures become ours! We offer Thee this holy Host, the pledge of mercy, this infallible assurance of Thy immense love, and it is

in His name, and through His merits that we expect all favors for time and eternity.

Let us approach the Cross in spirit. Let us see nothing but Calvary. Let us open our hearts to receive the torrents of grace about to flow upon the altar. Let us place ourselves in the Immaculate Heart of Mary, Queen of martyrs, who after having given Jesus to us, offered Him to His Father, on the day of her sorrows.

O Mother of Mercy! Miracle of love and generosity! Victim inseparable from the Victim by excellence, obtain for us a profound and salutary impression of the sufferings of Jesus; the application of His infinite merits; the ineffable grace to relish, imitate and love Jesus even unto death, since He sacrificed Himself through love and immolates Himself perpetually on the holy altar for our salvation!

AT THE CONSECRATION

This is my body; this is my blood, and the Victim of obedience places Himself in the hands of the priest; the heavens open, the eternal Word descends!

O my soul, annihilation, admiration, gratitude and love shall be thy language. O holy Victim, speak for us to Thy Father! Speak to Thyself! Let our silence be our adoration, our praise. O infinite love! O refuge of the miserable! O plenitude of all good! O beauty eclipsed on our altars! Manifest Thyself to the eyes of our souls

that we may be ravished with delight forever!

AFTER THE CONSECRATION

Legions of angels attend the august Victim who offers Himself for us upon the altar. The love of these celestial intelligences supplies for our incomprehensible coldness.

Let us contemplate Mary, the Mother of sorrows at the foot of the cross. With the eyes of faith let us consider this new Calvary.

The Body and Blood of our Lord consecrated and elevated separately, represent the mystical immolation; the corporal, typifies the shroud which enveloped Him; the Chalice, His tomb; the Paten, the stone with which it was closed.

Choose for us, O Queen of Martyrs, teach us all that Jesus immolated demands of us. Attach us to the Cross with our Lord. Offer us entirely to Him; our life, goods, honors, parents, friends, body and soul. All belong to Him. Unite our sacrifice to this perfect holocaust. May we die to sin, to the world and to ourselves, in the wounds of the adorable Victim that we may live henceforth that life which he merited for us by His death. Amen.

Holy Father look down upon us; regard us in Thy well-beloved Son. He veils our crimes from Thee; and bearing us in His divine wounds He adorns our souls with His own charms. Give all that our Saviour

merits. He is now our strength and our inheritance; we ask it in His name and He demands it through the love which Thou bearest to Him forever and ever.

The Church triumphant is glorified; the Church militant is enriched with favors; the Church suffering demands her part in the august Sacrifice.

Remember O Jesus! the souls thou hast redeemed by thy precious Blood, who although they died in peace with Thee, are nevertheless deprived of the beatific vision, some marks of resemblance with Thee being still wanting. One drop of Thy Blood is sufficient to purify them; the Immaculate Heart of Thy blessed Mother demands it. May the souls of our poor brethren rest in peace, and may that same rest one day be ours. Amen.

AT THE NOBIS QUOQUE

Let us call to mind the blessed wound which opened the side of our adorable Saviour. Let us approach to receive the life which flows therefrom. It is the abyss of love, the palace of divine riches, the ocean of infinite mercy.

O Sacred Heart of our sweet Saviour, hide us! Efface all our stains, consume all the remains of the old man, complete our disengagement from all created objects, that our life henceforth *may be hidden* with Thee *in God*; may we seek in all things only Thy good pleasure and may we be in Thy

hands O obedient Victim, as we behold Thee in the hands and at the disposal of the priest. Thou wilt accept our gifts, and we shall render Thee all praise honor and glory, through Jesus, by Jesus and in Jesus, in union with the Holy Ghost who liveth and reigneth with Thee forever and ever. Amen.

PATER NOSTER

Let us invoke the Immaculate Mary, to learn from her the great secret of asking and obtaining all things through Jesus Christ, our divine Mediator.

Pater noster, qui es in cœlis; sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua sicut in cœlo et in terra. Panem nostram quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a malo. Amen.

Our Father, who art in heaven; hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

The priest puts a particle of the sacred Host into the chalice. This union of the Body and Blood of our Lord recalls the mystery of His glorious Resurrection.

O Jesus! Conqueror of death and hell, be always our victory! Deliver us from past evils by plunging our iniquities into the abyss of Thy sorrows; from present

evils by hiding us from our enemies in Thy glorious wounds; and from future evils by preparing us to sing one day Thy eternal mercies. We conjure Thee to give us a new life perfectly conformed to thine. Amen.

PAX DOMINI

The minister of God wishes us His sweet peace

May the divine peace be ever ours; may it fill our mind and our heart that nothing ever deprive us of this most precious treasure.

AGNUS DEI

Sin is the only enemy which can oppose the peace of God; the only evil we have to fear, to deplore, and to avoid. The divine Conqueror, who destroyed the empire of sin, has merited strength for us to combat against it, and grace to persevere.

O divine Victim! who takest away the sins of the world, have mercy on us! O Immaculate Lamb who wast slain for us that we might be covered with the mantle of thy merits, save us!

O Blessed Virgin, who wast chosen to give to man a Deliverer, guard his gifts in us. Preserve us in the peace and grace of Jesus. O Mary, conceived without sin, obtain for us purity of heart, of body and of mind.

BEFORE THE COMMUNION

Divine Justice is fully satisfied. Heaven is reconciled with earth and peace is shed

upon all hearts. Not content with immolating Himself for us the God of heaven vouchsafes to dwell within us. Sanctity by excellence wishes to identify Himself with us. Behold the end of all His mysteries—Unity—My Father, may they be one in us as we are one.

The Immaculate Mary, the Virgin full of grace should serve as our model. Her dispositions, when the Angel announced to her the ineffable mystery of the Incarnation, are precisely those which the divine Lamb demands of us in becoming our nourishment.

O Immaculate Mother, living tabernacle of the Word made flesh, let us borrow from thy amiable Heart all that is wanting in ours. Give us Thyself, the Fruit of Life, the Beatitude of Heaven, the Bread of Angels become the nourishment of man.

Come, Lord Jesus, come! I believe, I hope, I love. I love with the heart of my Blessed Mother. It is through her I come to Thee; by her Thou hast been pleased to come to us, and it is through her that I presume at this moment to approach Thy holy Table. O Jesus! my soul ardently desires to be united to Thee. Come, I thirst, Thou art the Fountain of living Waters! I am hungry, Thou art the Bread descended from heaven. Come, my only Good! forget, pardon, and wash away all the stains of my soul. Come, I desire but Thee alone! Thou art my All, my life! Come, and crown all

Thy marvels by this last excess of tenderness. O ineffable Gift of the mercy of the Eternal Father! Masterpiece of the love of the Holy Spirit! Come, consummate in me Thy sacrifice! Come and by Thyself, O Jesus, may all honor, glory, and thanksgiving be offered to Thee in union with the Father and the Holy Ghost, forever and ever. Amen.

AFTER COMMUNION

The God of Heaven has annihilated Himself so far as to come to me. He has descended from divinity to humanity; from humanity to the crib; from the crib to Calvary; from Calvary to the Host; from the Host to my miserable heart.

O my soul! behold thou hast become another sanctuary filled with the majesty of God; thou art the tabernacle of the Word Incarnate. Behold thyself, poor wandering sheep, nourished by thy Shepherd, filled with the plenitude of God Himself, and inundated with all the riches of heaven! O my Jesus! O my amiable Saviour, what shall I render Thee for this excess of love! I will sing with the Angels the sublime canticle of admiration and silence; I will offer a host of praise to Him who has loaded me with benefits. I will give Jesus Christ to Jesus Christ through gratitude, and His divine Heart will supply all our deficiencies. O my Security! O my Treasure! O my life, my All! Speak for me! speak with me! Glory be to the Father, and to the Son, and to the Holy Ghost! Be

Thou all things to me! Detach, unite, consume, and sanctify me! Live and reign alone in union with the Father, and the Holy Spirit, for time and eternity. Amen.

O Mother of beautiful love! Virgin blessed above all virgins, lend me thy heart, thy words, and thy praises. Extol in me the mercies of the Lord. Sing within my soul the canticle of gratitude. *Magnificat!* My spirit hath rejoiced in God my Saviour! He has made Himself all my riches! He has become my life! O Mary conceived without sin, preserve in me this mysterious and divine life; remove from me all that could deprive me of my heavenly Treasure, and guard me in the sanctuary of Thy maternal Heart.

In this happy moment let us listen to the Eternal Word. Let us expose all our wants to Him. Heaven and all its gifts are at our disposal. Let us draw for ourselves and for others. Let us cry for mercy and pardon for poor sinners, who forget, ignore and despise the gift of God.

On days when we are deprived of consummating the august Sacrifice by sacramental Communion we should strive to supply it by the fervor of our desires. Let us in spirit receive into our souls the divine Lamb immolated for us.

The sacramental or spiritual union which we contract with our amiable Saviour at this time, recalls His apparitions to His Apostles after His glorious Resurrection. These apparitions and His conversations

with them are represented by the various ceremonies that precede, accompany and follow the communion of the priest.

ITE MISSA EST

Jesus Christ after having promised to send the Comforter to His Apostles blessed them and then ascended to heaven. The blessing of the priest recalls this great mystery to our minds; let us receive it as coming from Jesus Christ Himself. Our hearts should be so united to the adorable Victim as to make us dwell no longer upon earth but in heaven where our only treasure reigns.

O Jesus! Saviour of our souls, may the blessing of the priest at the altar be the pledge of that ineffable benediction which Thou dost eternally impart to Thy elect. Amen.

The holy Sacrifice commenced by the cross is also terminated by the cross. The cross is the beginning, continuation and consummation of salvation. Let the remembrance of the cross of Jesus crucified henceforth accompany all our actions even to the end of our life. May He be the soul of our soul; may we share in His cross during the days of our pilgrimage that we may be eternally associated with Him in glory!

AT THE LAST GOSPEL

Sign yourself with the cross as at the first Gospel and renew the same acts.

The life of the Immaculate Mary after the Ascension of her beloved Son should serve us as our model after assisting at the holy Sacrifice. A life of detachment from all earthly things, of ardent desires for heaven of forgetfulness of self; a life of sorrow and of love. God has so loved the world as even to give His only Son to redeem it. And the Word was made Flesh and dwelt among us, and we have seen His glory. *His glory is a pledge of ours. By His humiliations He has exalted us to the dignity of children of God. O elevation of man! O infinite mercy of the Father! O immense generosity of the Son! O incomprehensible love of the Holy Spirit! O my soul, let us live no longer for ourselves nor for any created thing. Let us live only for Him who died and who rose again for us. Let us live for Him who by His death, has acquired the right to live, and reign over all hearts in time and eternity. Amen.*

PRAYER AFTER MASS TO THE IMMACULATE MARY

O Immaculate Mary! our help, our consolation, our hope in this valley of tears; it is thou who hast conducted us to the altar and taught us to immolate ourselves with our Saviour; and thou wilt also instruct us how to walk in His footsteps. Thou wilt draw upon us His Holy Spirit, as thou formerly didst upon the Apostles; that spirit of profound humility which made thee seek the lowest place in the

Cenacle. Thou wilt be our guide and our support at present, as thou wast in the early days of the Church during the long years of silence and abnegation which thou didst spend on earth after the Ascension of thy divine Son. Thou wilt teach us to continue His active life in the midst of the world, going about with Him doing good; rendering to Him in the person of His suffering members the tender cares which thou hadst the happiness of bestowing upon Him during His mortal life.

O glorious Mother! from the height of heaven, where thou reignest with thy divine Son after having shared with Him the sacrifices of earth cast thine eyes upon us who are pursuing the same path to attain the same end. O mother of grace and of love! shelter us in thy loving heart from the dangers of this unhappy exile, hide us in thee with Jesus. May thy fidelity be the guardian of ours; may thy charity consume us, and unite us perfectly with our sovereign Good! May this holy union commenced on earth be daily perfected under the shadow of the altar and purified in the flame of thy love, in expectation of the happy moment when it will be consummated in glory; when we shall be permitted to chant the mercies of the Lord and celebrate the eternal nuptials of the Lamb! Amen.

O Mary, conceived without sin, pray for us who have recourse to thee.

THE LIFE AND DEATH OF THE CHILD OF MARY

PIOUS THOUGHTS TO ASSIST THE CHILDREN OF MARY TO SANCTIFY ALL THEIR ACTIONS, AND TO EXCITE THEM TO FERVOR

HER CALL TO THE ASSOCIATION

The Angel Guardian. Lift thine eyes, happy child; behold the star of salvation darting on thy heart, to enlighten it to detach it, and cause it to enter the way which will conduct thee to eternal life.

The Child of Mary. It is the star of salvation Mary, who wishes to become my light and to conduct me to heaven.

HER ADMISSION

Mary. My child, give me thy heart and in return thou shalt receive mine. The adoption will be accomplished and henceforth thou wilt be able to cry out in the transports of a holy joy: *My heart is mine no longer; it belongs to Mary.*

The Child. My good Mother, I give myself to thee: I wish to belong entirely to thee; I renounce all that could separate me from thee.

HER AWAKING

Mary. My child, renew each day the offering of thy heart to me and every day thou wilt find mine open to receive thee; its treasures are thine inheritance.

The Child. I am thine my good Mother, and all that I have belongs to thee. Give me thy holy blessing.

HER PRAYER

Mary. My child, I reveal my secrets to the pure and simple soul. I obtain for her the light of heaven and the good will to profit by it. Be faithful and thou wilt receive the crown of life.

The Child. Speak, my Mother, thy child listens. What wilt thou have me to do? Discover to me the secrets of divine love; teach me to pray.

HER DAILY LABOR

Mary. My child, I am the witness of thy application to labor, of thy fatigues, of thy efforts. I keep account of all that thou dost for heaven.

The Child. My dearest Mother, I live always in thy presence. Receive my labor as a perpetual act of love; deign to offer it for me continually to the Lord.

HER EXAMENS

Mary. My child, draw near to me, and on thy knees before me, see and consider

how thou dost employ in my service the precious time of thy pilgrimage. Examine if thou dost apply thyself to these two essential points: to avoid all that could displease God and to perform all that He desires of thee.

The Child. Under the eyes of my Mother, I will examine carefully the miseries of my heart and I will renew with the expression of my sorrow my resolutions of fidelity and love.

HER REPASTS

Mary. My child, remember that man lives not by bread alone! May the divine will be thy choicest food!

The Child. O my Mother, teach me to nourish myself like thee after the example of Jesus Christ, with the accomplishment of the good pleasure of God.

HER RECREATIONS

Mary. My child, let the remembrance of thy Mother be ever with thee, in thy recreations as well as in thy labors; never lose sight of her.

The Child. My tender Mother, it is my sweetest joy to recreate myself in thy presence, to entertain myself with thy benefits and thy inexhaustible love, to sing thy praises, to weave crowns for thee, and to offer thee flowers as emblems of my pious desires.

HER FRIENDSHIPS

Mary. Love thy friends in God; see God in them and aid one another to gain heaven; it is this that constitutes true affection.

The Child. O my Mother, obtain for me the treasure of a virtuous friend who will encourage me by her words, and above all by her example to walk in the straight way that the saints have followed; and may our affection have no other aim than that of procuring our mutual advancement in the love and service of the good God.

HER CONFESSIONS

Mary. My Child thou hast nothing to fear but thy confidence is not sufficiently great. Come and fill up the abyss of misery into which sin has plunged thee with the deluge of mercy that flows from Calvary. The contrite and repentant heart will never be despised. I will lend thee the assistance of my powerful intercession.

The Child. O good Cross, thou wilt restore life to me. May I die O my Mother, rather than sin again.

HER COMMUNIONS

Mary. My child, come and eat the bread of eternal life; draw near and quench thy thirst at the fountain of living water and publish everywhere the wonders of the Lord. Follow me, I will conduct thee to Jesus.

The Child. O my Mother, I unite myself to the dispositions of thy Immaculate Heart. Clothe me with the mantle of thy virtues: inflame my soul with thy burning charity.

HER VISITS TO THE BLESSED SACRAMENT

Mary. This is the gate of paradise, come my child, and taste how sweet is the conversation of the Lord. Ask and thou shalt receive; desire and thou shalt be enriched, thirst after justice and thou shalt be filled with divine love.

The Child. My amiable Mother, lend me thy mind to contemplate, thy voice to pray, thy heart to love.

HER SPIRITUAL READING

Mary. My child, happy is the soul who studies the wonders of faith! All earthly knowledge will become insipid to her, she will desire to know only the things of heaven.

The Child. O my Mother enlighten my understanding. I will taste the sweetness of truth and my heart will be inflamed with love.

HER ROSARY

The Child. Holy Mother, listen to my voice. I unite myself to the concerts of the Angels, and I repeat with them: *Ave Maria*, etc.

Mary. My child, be faithful in thy love, while thou crownest me on earth the Angels

weave thy crown in heaven, each salutation adds a flower thereto.

HER CHARITY

Mary. My child, lend always a willing ear to the cry of distress and let thy heart be every ready to relieve and console it; but let not thy left hand know what thy right hand does. Forget the good thou hast accomplished, and strive always to do more.

The Child. O Mary, in thy name, with joy and confidence I will say of thee to the afflicted; Behold thy Mother; her heart understands all your griefs and her goodness has brought me to you to relieve them. Receive, wear, love her holy Image.

HER ZEAL FOR SOULS

Mary. My child, I will bless thy efforts. Spare neither pains, tears, nor privations, to bring back souls to my love and service. Remember that they have cost the Blood of my Son and that I am the Mother of sinners.

The Child. O my Mother, I consent to all, I willingly offer thee my life to save poor sinful souls. Strong in thy power and love I will say to them: Have confidence, take this Medal; Mary will save you.

HER JOY

The Child. Behold, O my tender Mother, thy child who was lost. My soul blesses

the Lord and my spirit is ravished with joy in thee, O my Mother, who art the channel of mercy and pardon.

Mary. Dear Child thy desires are heard; I will no longer bear in mind the infidelity of this soul whom thou leadest back to the fold; while thou dost prostrate thyself at my feet I receive her anew into my heart.

HER TEMPTATIONS

The Child. O Mary come to my aid! Without thy help, I wander, I perish. My enemy deceived me. O cross, O blessed Medal, I press you to my heart.

Mary. My child, lift thine eyes to me and fear not that I will abandon thee. It is good for thee to be tried. It is in combat that the fidelity of love displays itself.

HER SUFFERINGS

Mary. Courage, my child, unite thy pains to those of my Son in His sorrowful Passion; love thy crosses; it is patience that crowns the saints.

The Child. Thy good pleasure will be always mine, O my God; I will constantly repeat with my Mother: *Behold the handmaid of the Lord, be it done unto me according to thy word.*

HER TRIALS

Mary. My child, he who will have sown in tears shall reap in gladness; all my true servants are marked with the sign of the Cross. By this sign my divine Son will recognize them.

The Child. From thee my Mother, I accept the cross. With thee I will know how to bear it. Thy compassionate love will lighten its weight and its burden will appear sweet to me.

HER MONTHLY PREPARATION FOR DEATH

Mary. My child, think often of thy last end and thou wilt carefully avoid sin. Learn to die during life and thou wilt behold without fear the approach of death.

The Child. Happy day when I shall cease to sin; happy moment when I shall see my Mother; happy departure to be followed by the joys of heaven.

HER DEATH

Mary. Come my child, the days of combat and tears have passed. By a little patience thou hast purchased an immense weight of happiness. Heaven is won! Heaven is thy country! Heaven will be henceforth thy dwelling place.

The Child. Ah! what happiness! I see our Lord and His divine Mother who open to me the gates of Paradise. *I am then going to Heaven*

HER ENTRANCE INTO HEAVEN

Jesus Christ. Privileged child of my Mother come, and thou shalt be crowned. She bore thee in her Immaculate Heart

during life, mine is open to thee at death. Enter into the joy of thy Master; come to sing eternally the praises of Mary.

The Child. O my Saviour! O my sovereign Good, is it then my Judge who regards me so mercifully and receives me with so much love? O infinite God, O sweet Jesus, O Mary, O my Mother. I see you, I love you, forever.

Prayer to the Angel Guardian

Which may serve for a Spiritual Communion during the day

O my dear Angel, go I conjure thee, to the place where my Jesus reposes; tell this divine Saviour that I adore and love Him with my whole being; and invite the amiable Prisoner of love to come and take up His abode in my heart.

My dearest Mother, preserve always the treasure of Jesus in my soul and let nothing henceforth be able to separate Him from me.

Act of Oblation to the Sacred Heart

To be made every morning

Most amiable Jesus, I offer to Thee this day the first pulsation of my heart. Deign to accept all my actions, that being purified and perfected in Thy most sweet Heart, they may be united to Thy merits and become an offering of acceptable praise to Thy Eternal Father.

Union with the Sacred Heart

My God, I offer to Thee the Heart of Thy well-beloved Son in thanksgiving for all the graces Thou hast bestowed upon me and as a most perfect Victim of adoration, of oblation, and petition, in my behalf; accept this offering O Eternal Father, to supply all that is wanting on my part to satisfy the demands of Thy infinite justice. Thou hast delivered to me the possession of Jesus, my Saviour, and in presenting Him to Thee I return to Thee the only oblation worthy of Thyself.

PRAYER OF MOTHER MARY OF THE INCARNATION

For the salvation of souls

I draw near to Thee, O Eternal Father, through the Heart of my Jesus, my Way, my Truth, and my Life. Through this divine Heart, I adore Thee for those who adore Thee not, I love Thee for those who do not love Thee. I acknowledge Thee for those who are wilfully blind, who despise and ignore Thee. I would wish through this divine Heart to make reparation for the sloth and infidelity of all mankind. I go in spirit over the whole earth in search of souls redeemed by the precious Blood of my divine Spouse to satisfy for them all, through His Sacred Heart. I embrace them all to present them to Him and through His merits I implore their conversion. Wilt thou permit O Eternal Father,

that they refuse to acknowledge my Jesus and to live for Him who died for all! Thou seest, O heavenly Father, that they are dead to grace; O grant that they may live in this divine Heart.

Thou knowest, O Incarnate Word, my well-beloved Jesus, all that I wish to say to thy Father through Thy divine Heart and Thy most holy Soul. In speaking to Him, I declare my wants to Thee for thou art in Thy Father and thy Father is in Thee. Be pleased then, to grant all that I have asked of Him. I present all these souls to Thee; unite them intimately to thy most adorable Heart.

INSTRUCTIONS FOR CONFESSION AND COMMUNION

The frequentation of the Sacrament of Penance and the Holy Eucharist being the most efficacious means to persevere in virtue in the midst of the dangers of the world, the Children of Mary should be most faithful to draw from these two sources of living water the strength necessary for their souls, that they may therein find support in the daily combats which they will be obliged to sustain against the enemies of their salvation. Not to lose the admirable fruit of these Sacraments they will endeavor to approach with the dispositions which they require. To render this preparation easy we shall here offer some advice, to show in a brief and substantial manner what is to be done to this effect.

OF CONFESSION

When about to approach the tribunal of Penance, the Child of Mary should transport herself in spirit to Calvary and place herself at the foot of the Cross to be cleansed and regenerated in the precious Blood of Jesus Christ. She should supplicate her Immaculate Mother to obtain for her a share in the sentiments of love and sorrow that transpierced her desolate soul at the sight of the inexpressible tortures of her divine Son.

Penetrated with these pious sentiments the Child of Mary will never allow herself

to be actuated by routine, still less by human respect in approaching the sacrament of Penance.

On the day of confession she will think of it at rising and beg of God through the intercession of the Blessed Virgin the grace to dispose herself well for this holy action. It will be very profitable to make her meditation on this subject particularly if she foresees that during the day she may not be able to give to this preparation the necessary time.

Preparation for Confession includes two points: First to examine our conscience carefully; second to excite ourselves to contrition.

Begin by imploring the light of the Holy Ghost and begging the protection of Mary the refuge of sinners. Call to mind as far as possible all the faults committed since the last confession, dwelling particularly upon the most serious and those in which you fall from habit, or those of greater deliberation.

The examination of conscience will not require much time from the Child of Mary who is faithful in making her particular and general examen. Contrition being a gift of God, we should earnestly beg it of Him, saying with St. Augustin: *Give O Lord! penitence to my heart, contrition to my spirit, and a fountain of tears to my eyes!* We should excite ourselves to sorrow for our faults by contrasting the turpitude of sin with the beauty of virtue;

by the remembrance of the great and innumerable benefits of that God whom we have outraged; by meditation on the eternal pains of hell, which we have merited by our sins and on the rewards and glory of heaven of which sin has deprived us; by meditation on the Passion and death of our divine Saviour of whose torments and opprobriums our sins have been the cause; by the thought of the infinite goodness and love of God, which sin directly attacks and which it aims to destroy as much as is in its power. The Child of Mary will endeavor to excite herself to a true and sincere contrition for her faults an important point, the neglect of which produces the most fatal results, exposing her to the danger of making useless, if not sacrilegious confessions.

To sorrow for sin committed, must be joined a firm purpose never to relapse. We must above all, take a particular resolution to avoid notable faults, and those the correction of which we have most at heart, as well as others that spring from our predominant passion.

As it might be difficult to conceive a true sorrow for light faults habitually committed, the masters of a spiritual life advise those who approach the sacrament of Penance frequently without having to accuse themselves of mortal sin, to think in exciting themselves to contrition, of some grievous sin of their past life in order to

conceive a new sorrow for it and thus to be more sure of contrition.

When the moment of Confession arrives, the Child of Mary will present herself at the sacred tribunal with humility, modesty, and recollection. If she be obliged to wait some time for her turn, she will guard against speaking to others, laughing, or looking about.

She will begin her confession with the sign of the cross; then say *Bless me, Father, for I have sinned.* Having received the blessing of the priest she proceeds according to the formula for confession, turning the head a little towards the confessor, in order to be more easily heard with head raised and eyes modestly cast down.

She should make her accusation in a very simple manner accusing herself very exactly of all that burdens her conscience but avoiding useless details or repetitions. If she feels any repugnance to confess a sin or to declare some circumstance, this should be a stronger reason to do so with great simplicity. In doubt or embarrassment, she will make her state known to the confessor who will assist her to make her accusation as she ought. After having confessed all her sins, she adds these words: *I accuse myself of all these sins, of those which I have forotten, of all the sins of my past life, particularly N., I beg pardon of God, penance and absolution of you, Father, if you judge proper.*

She should listen attentively to the ad-

vice which the confessor gives and to the penance he imposes, and incline her head while the priest pronounces absolution, renewing at the same time from the bottom of her heart the Act of Contrition.

After leaving the confessional her first care must be to impress upon her mind the penance she has received. She will then thank the Lord for the great favor He has conferred on her, pass over in her mind the advice which has been given her and resolve to avoid the faults of which she has accused herself being careful to specify one in particular, upon which her attention is to be fixed, to insure to herself the fruit of the Sacrament. If possible she will perform the whole or part of her penance before leaving the church.

PRAYERS BEFORE CONFESSION

ACT OF FAITH

My God I firmly believe that by the infinite merits of Jesus Christ my Saviour, and in virtue of the power which He conferred upon His Apostles, and in their person, on our holy Father the Pope, the bishops, and priests, of applying these same merits to all repentant Christians, the sacrament of Penance which I am about to receive will restore to me sanctifying grace if I have lost it, or increase it in my soul if I still possess it, provided I bring to this holy Sacrament, the necessary dispositions. I believe this with my whole heart and

with all my strength; neither tribulations nor death itself could ever shake my belief, for it is founded on the divine word of my Saviour Jesus Christ: *Whose sins you shall forgive, they are forgiven and whose sins you shall retain they are retained.* O Mary, conceived without sin, obtain for me the grace of gathering the fruits of life from this divine Sacrament.

ACT OF GRATITUDE

O My Jesus agonizing in the Garden of Olives, I adore Thee. When Thy soul was immersed in a sea of bitterness and Thou wast crushed beneath the weight of the world's iniquities, suffering the punishment due to guilty man, Thou didst accept, Thou didst drink the chalice that was offered Thee by Thy Father and Thou didst lay down Thy life for us; Thou didst die on a cross attached thereto, by cruel nails, and crowned with thorns! O my God! what sufferings, what boundless love!

By these inexpressible torments Thou hast snatched sinners from hell and restored to fallen man his right to heaven; but this did not satisfy Thy boundless love. Thy divine wisdom inspired by infinite bounty after rescuing man from eternal death by procuring to him the grace of Baptism, hast been pleased to regenerate us a second time and to furnish us with a new means of salvation by the institution of the sacrament of Penance.

What shall I render to Thee, O my God, for so many benefits. Notwithstanding my infidelities Thou art always disposed to receive me to Thy favor, to give me the kiss of peace. As formerly Thou didst await the Samaritan woman near the Well of Jacob, so dost thou ever stretch out Thy arms to embrace and pardon me! How could I resist so much goodness and tenderness! Ah! Lord, I am very guilty, but I am about to accuse myself before Thee with a contrite and humble heart. I return thanks to Thy infinite tenderness which induced Thee to institute this regenerating Sacrament, so indispensable to the frailty of our fallen nature.

Holy Virgin, my good and tender Mother, inspire my heart with those sentiments of true sorrow and repentance that convert sinners into saints.

Here make your examen employing for this end the method proposed for the monthly Retreat. Page 213.

ACT OF CONTRITION

How often, O Lord, I have abused Thy grace! In how many circumstances I have made use of Thy benefits to offend Thee. I have renewed the torments of Thy holy Passion, I have caused the tears of my Immaculate Mother to flow anew; I have been unfaithful to the promises I have so often made Thee. I have lost sight of Thy holy presence; I have done evil before Thee. Ah! Lord, Thy all-searching eye beholds

the depths of consciences. What seest Thou in mine? Miseries of all kinds, infidelities, ingratitude, inconstancy.

What will become of me, O my God! After the survey of my conscience I am filled with shame, I dare not lift my eyes to Thee, infinite goodness, for Thou art justly incensed against Thy guilty child. I will have recourse to Mary, my tender Mother, the Mother of mercy; I will cast myself into her arms beseeching her to procure my pardon and restore me to the favor of my God.

Tender Mother of poor sinners, have pity on me. I regret exceedingly, having offended Jesus, thy divine Son; speak to Him in my favor, I resolve never more to offend Him. Pardon O my God! My sweet Mother, pardon! Obtain for me the contrition of Magdalen at the foot of the Cross; the contrition of the penitent thief; a share in the sorrow thou thyself didst feel for the sins of mankind.

Maintain these sentiments of contrition by meditating on the great injury that sin has offered to God; on the ingratitude of which we have been guilty in offending Him, notwithstanding His graces and favors; on the clemency of Mary who refuses not to intercede for our pardon; on the great advantages of frequent confession which provides us with a most efficacious means of correcting our faults and prevents us from sleeping in the illusion of spiritual sloth. Cast yourself at the foot

of the cross, beg our Lord to wash away in His precious Blood all the stains that sin has made upon your soul, and be well persuaded that without true contrition and a firm purpose of amendment we will in vain hope for the pardon of our sins.

PRAYERS AFTER CONFESSION

THANKSGIVING AND PURPOSE OF AMENDMENT

When Mary Magdalen heard from the mouth of our Lord Himself that her sins were forgiven she arose filled with joy; but from that time forward she never ceased for a single instant to return thanks to God, and to give proofs of her gratitude and love. When I hear pronounced over me that astonishing word: *I absolve thee*, to which Thou alone couldst give efficacy, I exult above all in the hope that Thou hast pardoned me. If I had the unparalleled misfortune of committing one mortal sin I entered the sacred tribunal a slave to Satan, but after a sincere confession made with a contrite heart, I arise, the friend of my Saviour, the heir to a celestial inheritance, and the beloved child of my Immaculate Mother. Aid me, O Mary, to thank God for this prodigy of love, praise and thank Him for me. Bid the Angels, whose Queen thou art to chant the wonders of His love for poor sinners.

ACT OF FIRM PURPOSE OF AMENDMENT

It would indeed be very little, O my Mother, were I to be satisfied with thank-

ing Jesus for the grace he has bestowed upon me.

Like Saint Mary Magdalen, I wish to employ the remainder of my life in His love and service. Teach me the science of gratitude, enable me to be faithful. Let there no longer appear in my conduct dissipation, levity, negligence, jealousy, deceit or foolish vanity; be far from me any sentiment that could sully the purity of my heart; O my Mother, free me from aught that could displease my Jesus. I confide myself entirely to thy guidance; my eyes shall be fixed upon thee more constantly than ever, that my every act may be performed in union with thee, and be conformed to thy good pleasure, by which I will be sure that all I do will be agreeable to my divine Saviour, who has poured out His Blood upon my soul, to purify, to sanctify, and to save it.

Hear my prayers, holy Virgin, I give thee my eyes, my ears, my mouth, my heart, my entire person, accept them, defend them as thy property and thy possession. Amen.

Contrition and confession are only two of the essential parts of the sacrament of Penance; there remains a third which is equally indispensable; satisfaction or the penance imposed by the confessor. It is necessary to perform it at the time and in the manner required, otherwise the effect of the Sacrament is compromised. Withdraw in silence striving to put the advice received

in practice, considering yourself obliged thereto in conscience, and taking all possible means to preserve the grace of the Sacrament by leading a life more and more pure and ever more conformed to that of the Blessed Virgin.

ON COMMUNION

Saint Francis de Sales has said that one Communion well made suffices to make a saint. The Children of Mary who have the happiness to approach often should labor to sanctify and perfect themselves more and more, in proportion as they are fed with this heavenly Manna, this Bread of angels, this Wheat of the elect.

If there be an action in which routine is fatal it is the Holy Communion, an action the most holy the most sublime, the most august that can be conceived on earth. The Children of Mary will be careful to preserve themselves from this danger of routine, and nourish in their heart a most lively faith in the august Sacrament of our altars. Frequent reception of the holy Eucharist, far from producing in them a species of familiarity, which degenerates into negligence, will prove an inexhaustible source of ever increasing fervor.

The more efficaciously to guard against routine and tepidity they will propose in each of their Communions a particular intention: for instance, to obtain such a grace; to correct such a defect, such a fault; to acquire such a virtue; and they

will carefully watch over themselves after holy Communion to make frequent acts conformable to the end they proposed to themselves.

Beware of thinking that to prepare yourself to receive our Lord in the Holy Eucharist, it would be sufficient for you to employ a few moments before the mass at which you are to communicate. A true Christian, above all a pious Child of Mary, ought to make this preparation her constant study. All the holy souls who are today in heaven, made their whole lives a preparation for communion. If it is necessary to prepare the soul for prayer with much stronger reason we must strive to put ourselves in the disposition to receive Him to whom prayer is addressed. Many pious souls among others, Saint Louis Gonzaga, consecrated the time that intervened between their communions to preparation and to thanksgiving. To ask,—to return thanks, this should be your occupation while on earth. In heaven our desires being fulfilled we shall have only to enjoy, to praise and to love.

As you have the happiness, dear Children, to receive holy Communion every month or every fifteen days, permit not a single day to pass without saying frequently to yourself: *At such a time I shall receive my God*: unite yourself to the ardent desires experienced by our blessed Mother during the months that elapsed between the Annunciation and the birth of

our Lord. Each morning when you rise let this be your first thought; count the passing days and rejoice that the happy moment draws nigh. The Lord loves good desires; He blesses them and often raises up unforeseen circumstances to give Himself more frequently to souls who call upon Him and who hunger and thirst for this divine Sacrament.

If the remote preparation for holy Communion is essential, the immediate preparation is still more so. The Blessed Eucharist is the *Sacrament of sacraments;* to approach it with indifference or without a sincere and determined will to gather its inestimable fruits would be a deplorable and fatal illusion; to receive it in the state of sin, while the soul is at enmity with God, and thus to profane the sacred Body and the precious Blood of Jesus Christ our Saviour, would fill up the measure of all conceivable misfortune. Do you understand the force of these dreadful words: *profanation*, *sacrilege*, the abuse of sacred things? What is grander, more sacred, more holy, than Sanctity itself, the Author of sanctity? Saint Paul tells us: *Whoever communicates unworthily eats and drinks his condemnation, discerning not the Body of the Lord.* Let these words of the great Apostle inspire you with fear, but do not allow them to deter you from the participation of this divine Sacrament of love, for Jesus Himself has said: *Come to me, all you that are burdened and heavy laden,*

and I will refresh you. He who eats my Flesh and drinks my Blood abides in me and I in him.

Recollect yourselves profoundly, ask of God to prepare Himself within you the dwelling of His divine Son, His own resting place, since the Divinity is one and inseparable.

Strive to enter more and more fully into the dispositions of the august Virgin, the most accomplished model of union with our Lord. It is your duty, your interest, and even conducive to the glory of God that you should unite yourself to Mary at all times; but in approaching the holy Communion you should borrow the sentiments of her heart when she united herself to her adorable Son in the Sacrament of His love. You should implore with filial confidence that she would give you her most pure soul to receive therein Jesus, the Saint of saints; her burning heart to love Him, her holy lights to discover His beauty, her earnest desires of being faithful to Him, her unalterable will to die rather than displease Him; and all those admirable dispositions which merited for her the ineffable happiness of being made the sanctuary of the Incarnate Word. Draw near gently and sweetly to Mary Immaculate, dear children, keep your hearts united to hers. Our Lord delights to visit the soul that is tranquil, silent and abandoned to His good pleasure and who offers herself entirely to Him, wishing only

to love and serve Him whether in consolation or in dryness and aridity.

Note. *Read the first Meditation of the fourth day of the Retreat.*

Prayers Before Holy Communion

ACT OF FAITH AND OF HOPE

O my God, I firmly believe that the divine Eucharist which I am about to receive, contains really and substantially the Body and Blood, Soul and Divinity of our Lord Jesus Christ; it is then Jesus Christ God and Man who unites Himself to me in the holy Communion; I believe it O my God, nor could any power destroy my faith or separate me from Thee. I hope that in coming into my heart Thou wilt accomplish the merciful object of Thy visit, that Thou wilt substitute Thy life for mine, in such a manner, that I may say with truth: *It is no longer I who live but Jesus Christ liveth in me.* O Jesus my Saviour live in me as Thou didst live in Mary, by the practice of all virtues.

ACT OF LOVE AND OBLATION

What can I do, O my God, to prove my love for Thee? *Renounce thyself, take up thy Cross and follow Me.* Yes Lord, this is my desire, I accept Thy conditions, I am ready for all, determined not to shrink from the cross or to offer any resistance to Thy divine will. I offer Thee all that I am, all that I have; I embrace with my whole heart, every cross, great or small,

which it shall please Thee to send me: I unite it with Thine, and I desire to bear it as a true servant of Jesus Christ crucified.

Give me, O my sweet Saviour, the courage, the generosity and the fidelity of Mary, my tender Mother, so that I may refuse nothing to Thee who dost give Thyself entirely to me.

(When approaching the Altar:)

ACT OF ADORATION AND OF HUMILITY

My God, I adore Thee in the sacred Host with all the respect of which I am capable; I join in the adoration of the angels that surround Thee, in the homage which Mary is ever offering to Thee in heaven, and I humbly confess that I am unworthy to receive Thee but say only the word and my soul shall be healed. O Mary Immaculate, singular Vessel of devotion, conduct me thyself to Jesus, and invite this divine Saviour to take possession of the heart of thy poor little servant.

After Holy Communion

THANKSGIVING

In her thanksgiving after Communion, the Child of Mary will also unite herself to her August Mother, considering that she has the happiness of possessing in her heart the God whom Mary bore nine months in her chaste womb, and whom later she received with so much love in the holy Eucharist. In this thought she will render to her divine Saviour the same homages,

the same love, that Mary rendered Him during that time.

SENTIMENTS AFTER HOLY COMMUNION

The recitation of the Magnificat *is an excellent thanksgiving especially if we endeavor to be well penetrated with the sentiments which animated the Blessed Virgin at the moment of composing this admirable canticle called by the Saints, the* ecstacy *of her humility.*

Silence my soul, it is Jesus!—Jesus the Saint of saints, the Sun of Justice, the King of glory, the Lamb without spot, the God of my heart, my life, my hope. I have no words to praise Thee, O my Sovereign Good, no voice to thank Thee for the benefit of Thy divine presence, I can only adore and love. I adore Thee O my Jesus, I unite myself to Mary and to Joseph and offer to Thee the homages which they paid Thee in the stable of Bethlehem; to the Angels who sang Thy praises in the midnight air, to the shepherds who gazed on Thee in Thy crib. My soul is a miserable stable; my heart a cold, unfurnished crib, but I entreat my Immaculate Mother to animate it with her presence and to render to Thee herself all those duties of love and tenderness of which I am ignorant or incapable.

O Jesus, I prostrate myself before Thee with Mary Magdalen; I adore Thee in my heart as on the throne of Thy mercy; I behold Thee, I contemplate Thee, I feel that

it is Thou! O my Well-Beloved! how good, how great, how beautiful Thou art! Permit not that any inconstancy or deliberate fault of mine should ever separate me from Thee. All my delight is to possess Thee. I am insensible to all else, I realize only the charm of Thy divine presence. The earth is so cold without Thee O my God! Live and act in me O my Jesus, and do not permit my miserable nature to hamper Thy divine operations in my soul; be in my mind to enlighten it, to give it an attraction for things of heaven; in my will, to direct to unite it to Thine; in my memory, to engrave on it the remembrance of Thy benefits! in my heart, that it may love Thee supremely, and all things else as Thou wouldst have me love; in my eyes, in my mouth, my tongue, my ears, in all my senses and faculties that they may be employed only for Thy glory.

ACT OF PETITION AND RESOLUTION

I have striven O my God, to render Thee my feeble homage of thanksgiving, deign to listen favorably to me and to grant my prayers. Cast an eye of mercy on Thy holy Church, render her triumphant, humble and convert her enemies. Strengthen and protect the Sovereign Pontiff our common Father and Thy Representative on earth; be in his heart and on his lips; direct, possess and sanctify the worthy ministers of Thy Gospel charged to teach Thy doctrine, to defend Thy interests, to pro-

cure Thy glory. Shed also Thy holy blessing on my parents and teachers, on all those who do me good; on my dear companions whom I wish to edify; lastly, O my God, on all those who are suffering pain of body or mind, but particularly on those who are dead to grace. Cast also a look of mercy and compassion on the poor souls in purgatory, who suffer so much in their banishment from Thee deprived of the contemplation of Thy infinite beauty. They are Thy friends; deliver them from their torments; may this Communion be profitable to them and release them from their prison.

I leave Thy temple now, O Lord, to accomplish Thy will by devoting myself to the occupations Thou has allotted to me, but first receive the promises that I make Thee. I make these promises to Thee my God, who art dwelling in my heart, in the sweet and holy presence of Mary, my tender Mother, of my good Angel who hears me, and of all the holy Angels who adore Thee, and who are filled with admiration and astonishment at Thy abasement and merciful condescension.

I promise Thee O my Jesus, to think frequently during my whole life of the unspeakable favor Thou hast done me, by coming to dwell in my poor heart so filled with miseries, and of showering upon it Thy gifts and treasures. As there is no misfortune but that of losing Thee I will do all in my power to preserve Thy sancti-

fying grace which is nothing else than the life of God in my soul; I will carefully avoid all that could displease Thee particularly the errors committed through my predominant fault (here name it with contrition and a firm purpose of amendment); I will keep myself in Thy holy presence, I will labor with Mary my well-beloved Mother, I will pray, I will think and love like her, and in union with her; by this means I shall be certain of pleasing my sweet Saviour and of performing all my actions in His love.

Jesus meek and humble of heart render our hearts like unto thine!

O Mary, conceived without sin, pray for us who have recourse to thee!

After having devoted the proper time to your thanksgiving, retire in the most profound recollection, fearing lest dissipation deprive you of any portion of the grace which you have just received. It is essential that you frequently call to mind this ineffable benefit for which you should testify your gratitude by every means in your power. Entreat the Blessed Virgin to procure for you an abundance of good and holy thoughts; lose no occasion of offering to our Lord some slight mortification, some sacrifice, so as to render Him love for love and to merit the grace of renewing very soon your Communion. Above all let your practice for this day be silence, the most excellent guardian of the grace of God in souls.

ASPIRATIONS

Soul of Christ, sanctify me:
Body of Christ, save me:
Blood of Christ, inebriate me:
Water out of the side of Christ, wash me:
Passion of Christ, strengthen me:
O good Jesus, hear me:
Hide me within Thy wounds.
Suffer me not to be separated from Thee.
Defend me from the malignant enemy.
Call me at the hour of death,
And bid me come unto Thee,
That with Thy Saints I may praise Thee
For all eternity. Amen.

300 *days Indulgence each time; and 7 years if said after Communion.*

LITTLE METHOD OF MAKING THE HOLY COMMUNION IN UNION WITH MARY

DRAWN FROM THE ADVICES OF VEN. FATHER DE MONTFORT.

The Children of Mary who have learned to meditate and who begin to understand true piety will draw great profit from this practice and will find therein abundant graces.

Before Holy Communion

1. Humble yourself profoundly before Almighty God; 2. Renounce whatever good your self-love may cause you to see in your disposition, in the inclinations of natue and in your particular tendencies; 3. Renew your consecration saying: I am all thine my dear Mistress, and all that I have is thine. You will entreat this good Mother to lend you her Heart that you may receive her Son with the same dispositions with which she received Him, for it concerns the honor and glory of her divine Son that He should not be received into a heart as sullied and inconstant as yours. You will say to this tender Mother that by the holy Communion you wish to make her the same present that was given to her by the Eternal Father and

she will be more honored thereby than if you had laid at her feet all the riches of the world; that Jesus who loves her more than all others, wishes to take in her His complacency and repose; that although your heart is poorer and more miserable than the stable He will not hesitate to come to it if she is there. You will ask for her heart with these tender words: I take thee for my only portion; lend me thy Heart, O Mary!

At the Moment of Communion

After the Pater you will say three times: *Lord, I am not worthy* etc., as if you would say the first time to the Eternal Father that on account of your evil thoughts and your base ingratitude towards Him you are not worthy to receive His only Son, but that here is Mary His handmaid, *Ecce Ancilla Domini*, who offers herself in your place, which offering gives you an extraordinary hope and confidence of finding favor with His divine Majesty. You will say to God, the Son: *Lord I am not worthy*, etc., that you are not worthy to receive Him on account of your idle and sinful words and because of your infidelity in His service, but nevertheless that you implore Him to take pity on you, that you will introduce Him into the heart of His own Mother if He vouchsafes to come to you and that you will not suffer Him to depart until He shall have

taken up His abode with her whose heart is in yours.

You will say to the Holy Ghost: *Lord I am not worthy*, etc., that you do not deserve to receive the masterpiece of His charity because of your sloth and iniquity and of your resistance to His inspirations, but that all your confidence is in Mary, His faithful Spouse, and you will repeat with St. Bernard: "She is my perfect confidence and the sole ground of my hope."

After Holy Communion

After Holy Communion, being profoundly recollected and closing your eyes to all external things introduce Jesus Christ into the heart of Mary. Annihilate yourself in the presence of Jesus residing in Mary within your own heart; go in spirit to heaven and over the whole earth, calling on all creatures to thank, praise, and love Jesus and Mary, for you and with you. *Venite adoremus.* Hasten to adore Him; or rather beg of Jesus in union with Mary for the establishment of His kingdom on earth through His holy Mother; the gift of His love, His wisdom, the pardon of your sins, or some other grace, but always through and by Mary, regarding yourself with contempt while you say: Lord, look not upon my sins. Let Thine eyes behold in me the virtues and merits of Mary. I have sinned in Thy holy presence. Or again: My Jesus,

Thou must increase in my soul and I must decrease. O Mary, take complete possession of me that my corrupt nature may be entirely destroyed. O Jesus and Mary, increase in me and be multiplied immeasurably in others. Always bear in mind that the more you allow Mary to act in your Communions the more will Jesus be glorified; and you will allow her this freedom of action in your soul in proportion as you humble yourself profoundly, listening in peace and silence without putting yourself to any trouble to obtain sensible consolation: for *the just man lives by faith* and this is especially true in the Holy Communion.

O Heavenly Queen thou art the best of all Mothers! After having given us spiritual birth, thou dost feed us with the flesh of thy Son which is at the same time thine own, so as to unite us more intimately to thee and to perfect in us the celestial generation communicating to us thy spirit and thy life which is the spirit and life of thy Son. Has any other Mother carried charity to such excess?

Prayer before the Crucifix

Look down upon me O good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart, lively sentiments of faith, hope and charity, true contrition for my sins, and a firm purpose

of amendment; while I contemplate with great love and tender pity Thy five wounds, pondering over them within me; whilst I call to mind the prophetic words which David said of Thee, my Jesus: *They pierced my hands and my feet; they numbered all my bones.*

Plenary Indulgence applicable to the Souls in Purgatory granted by Pope Pius VII, to all who after having confessed and received holy Communion shall devoutly recite the above prayer before an image of Christ Crucified.

The faithful fulfil the second condition of the decree by reciting five Paters and five Aves for the intention of the Holy Father.

(Decree of His Holiness Pius IX., July 31, 1858.)

VESPERS

Vespers may be regarded as an act of thanksgiving to God from the whole Church in return for the benefits which she received in the Sacrifice of the morning. At this holy exercise the Church militant and the Church triumphant unite to praise and bless the holy name of God in union with Jesus Christ. The holy Spirit Himself is the author of the canticles which the Church sings. It is often in the transports which these divine hymns excite that grace waits for us to enlighten, to warm and to animate our fervor. Let us then be faithful to unite with the august Mary, the Angels, Prophets, Apostles, and the entire Church, in offering to the Lord this sacrifice of praise and this tribute of love.

Pater noster etc.	Our Father etc.
Ave Maria etc.	Hail Mary etc.
V. Deus, in adjutorium meum intende.	*V.* Incline unto my aid O God
R. Domine, ad adjuvandum me festina	*R.* O Lord, make haste to help me
V. Gloria Patri, et Filio, et Spiritui Sancto.	*V.* Glory be to the Father, and to the Son, and to the Holy Ghost.
R. Sicut erat in principio, et nunc et semper et in sæcula sæculorum. Amen. Alleluia	*R.* As it was in the beginning, is now and ever shall be world without end. Amen. Alleluia.

From Septuagesima Sunday to Holy Thursday.

Laus tibi, Domine, Rex æternæ gloriæ	Praise to Thee, O Lord, King of eternal glory

Psalm 109

Dixit Dominus Domino meo: *Sede a dextris meis.

The Lord said to my Lord: Sit Thou at my right hand

Donec ponam inimicos tuos: *scabellum pedum tuorum.

Until I make Thy enemies Thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

The Lord will send forth the sceptre of thy power out of Sion: rule Thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ, in splendoribus Sanctorum: *ex utero ante luciferum genui te.

With Thee is the principality in the day of Thy strength; in the brightness of the Saints: from the womb before the day-star I begot Thee.

Juravit Dominus et non pœnitebit eum: * Tu es sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn and He will not repent: Thou art a priest forever according to the order of Melchisedech.

Dominus a dextris tuis: *confregit in die iræ suæ reges.

The Lord at Thy right hand hath broken kings in the day of His wrath.

Judicabit in nationibus, implebit ruinas; * conquassabit capita, in terra multorum.

He shall judge among nations; He shall fill ruins: He shall crush the heads in the land of many.

De torrente in via bibet: *propterea exaltabit caput.

He shall drink of the torrent in the way: therefore He shall lift up the head.

Gloria, etc.

Glory, etc.

Psalm 110

Confitebor tibi, Domine, in toto corde meo: *in concilio justorum, et congregatione.

I will praise Thee, O Lord, with my whole heart: in the council of the just and in the congregation.

Magna opera Domini: *exquisita in omnes voluntates ejus.

Great are the works of the Lord: sought out according to all His will.

Confessio et magnificentia opus ejus: *et justitia ejus manet in sæculum sæculi.

His work is praise and magnificence; and His justice continueth forever and ever.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: *escam dedit timentibus se.

He hath made a remembrance of His wonderful works being a merciful and gracious Lord: He hath given food to them that fear Him.

Memor erit in sæculum testamenti sui: * virtutum operum suorum annuntiabit populo suo:

He will be mindful forever of His covenant: He will show forth to His people the power of His works:

Ut det illis hæreditatum gentium: *opera manuum ejus veritas et

That He may give them the inheritance of the gentiles: the

judicium.

Fidelia omnia mandata ejus confirmata in sæculum sæculi: *facta veritate et æquitate.

Redemptionem misit populo suo; *mandavit in æternum testamentum suum

Sanctum et terribile nomen ejus; *initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi.

Gloria, etc.

works of His hands are truth and judgment.

All His commandments are faithful, confirmed forever and ever: made in truth and equity.

He hath sent redemption to His people; He hath commanded His covenant forever.

Holy and terrible is His name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: His praise continueth forever and ever.

Glory, etc.

Psalm 111

Beatus vir qui timet Dominum; *in mandatis ejus volet nimis.

Potens in terra erit semen ejus: *generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus: *et justitia

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments.

His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Glory and wealth shall be in his house:

ejus manet in sæculum sæculi.

and his justice remaineth forever and ever.

Exortum est in tenebris lumen rectis: * misericors, et miserator, et justus.

To the righteous a light is risen up in darkness: He is merciful and compassionate and just.

Jucundus homo qui miserator et commodat disponet sermones suos in judicio: *quia in æternum non commovebitur.

Acceptable is the man that showeth mercy and lendeth; he shall order his words with judgment: because he shall not be moved forever.

In memoria æterna erit justus: *ab auditione mala non timebit.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: *non commovebitur donec despiciat inimicos suos.

His heart is ready to hope in the Lord: his heart is strengthened: he shall not be moved until he look over his enemies.

Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi: *cornu ejus exaltabitur in gloria.

He hath distributed, he hath given to the poor, his justice remaineth forever and ever: his horn shall be exalted in glory.

Peccator videbit, et irascetur dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

The wicked shall see, and shall be angry; he shall gnash with his teeth and pine away: *the desire of the

wicked shall perish.

Gloria, etc. Glory, etc.

Psalm 112

Laudate pueri Dominum: *laudate nomen Domini.

Praise the Lord, ye children: praise ye the name of the Lord.

Sit nomen Domini benedictum: *ex hoc nunc, et usque in sæculum.

Blessed be the name of the Lord, from henceforth now and forever.

A solus ortu usque ad occasum: *laudabile nomen Domini.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

Excelsus super omnes gentes Dominus: *et super cœlos gloria ejus.

The Lord is high above all nations: and His glory above the heavens.

Quis sicut Dominus Deus noster, qui in altis habitat: * et humilia respicit in cœlo et in terra?

Who is as the Lord our God who dwelleth on high, and looketh down on the low things in heaven and earth?

Suscitans a terra inopem: *et te stercore erigens pauperum:

Raising up the needy from the earth and lifting up the poor out of the dunghill.

Ut collocet eum cum principibus: * cum principibus populi sui.

That He may place him with princes with the princes of his people.

Qui habitare facit

Who maketh the

sterilem in domo: * matrem filiorum latantem.

barren woman to dwell in a house the joyful mother of children.

Gloria, etc.

Glory, etc.

Psalm 113

In exitu Israel de Ægypto: * domus Jacob de populo barbaro.

When Israel went out of Egypt, the house of Jacob from a barbarous people

Facta est Judæa sanctificatio ejus: *Israel potestas ejus.

Judea was made His sanctuary, Israel His dominion

Mare vidit, et fugit: * Jordanus conversus est retrorsum.

The sea saw and fled: Jordan was turned back.

Montes exultaverunt ut arietes: *et colles sicut agni ovium.

The mountains skipped like rams, and the hills like the lambs of the flock.

Quid est tibi, mare; quod fugisti: *et tu Jordanus, quia conversus es retrorsum?

What ailed thee, O thou sea, that thou didst flee? and thou, O Jordan that thou wast turned back?

Montes, exultastis sicut arietes: *et colles, sicut agni ovium?

Ye mountains, that ye skipped like rams: and ye hills, like the lambs of the flock.

A facie Domini mota est terra: *a facie Dei Jacob.

At the presence of the Lord the earth was moved: at the presence of the God of Jacob.

Qui convertit petram in stagna aquarum: * et rupem in fontes aquarum.

Who hath turned the rocks into pools of waters, and the stony hill into fountains of waters.

Non nobis Domine, non nobis: *sed nomini tuo da gloriam.

Not to us, O Lord, not to us: but to Thy name give glory.

Super misericordia tua, et veritate tua: * nequando dicant gentes: Ubi est Deus eorum?

For Thy mercy and for Thy truth's sake: lest the Gentiles should say: Where is their God?

Deus autem noster in cœlo: *omnia quæcumque voluit fecit.

But our God is in heaven: He hath done all things whatsoever He would.

Simulacra gentium argentum et aurum: * opera manuum hominum.

The idols of the Gentiles are silver and gold: the works of the hands of men.

Os habent et non loquentur: *oculos habent et non videbunt.

They have mouths and speak not: they have eyes and see not.

Aures habent et non audient: *nares habent et non odorabunt.

They have ears and hear not: they have noses and smell not.

Manus habent et non palpabunt: pedes habent et non ambulabunt: * non clamabunt in gutture suo.

They have hands, and feel not: they have feet and walk not; neither shall they cry out thro' their throat.

Similes illis fiant qui

Let them that make

facient ea: et omnes qui confidunt in eis.

them, become like unto them: and all such as trust in them.

Domus Israel speravit in Domino; adjutor eorum et protector eorum est.

The house of Israel hath hoped in the Lord: He is their helper and their protector.

Domus Aaron speravit in Domino: *adjutor eorum et protector eorum est.

The house of Aaron hath hoped in the Lord: He is their helper and their protector.

Qui timent Dominum speraverunt in Domino: *adjutor eorum et protector eorum est.

They that fear the Lord have hoped in the Lord: He is their helper and their protector.

Dominus memor fuit nostri: *et benedixit nobis.

The Lord hath been mindful of us, and hath blessed us.

Benedixit domui Israël: benedixit domui Aaron.

He hath blessed the house of Israel: He hath blessed the house of Aaron.

Benedixit omnibus qui timent Dominum: pusillis cum majoribus.

He hath blessed all that fear the Lord, both little and great.

Adjiciat Dominus super vos: *super vos et super filios vestros.

May the Lord add blessings upon you: upon you and upon your children.

Benedicti vos a Domino: *qui fecit cœlum et terram.

Blessed be you of the Lord: who made heaven and earth.

Cœlum cœli Domino: * terram autem

The heaven of heavens is the Lord's: but

dedit filiis hominum.

the earth He hath given to the children of men.

Non mortui laudabunt te ,Domine: *neque omnes qui descendunt in infernum.

The dead shall not praise Thee, O Lord: nor any of them that go down to hell.

Sed nos qui vivimus, benedicimus Domino: *ex hoc nunc et usque in sæculum.

But we that live bless the Lord: from this time now and forever.

Gloria, etc.

Glory, etc.

The following Psalm is sung on sundry festivals in place of the foregoing

Psalm 116

Laudate Dominum, omnes gentes; *laudate eum omnes populi.

O praise the Lord, all ye nations: praise Him all ye people.

Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

For his mercy is confirmed upon us; and the truth of the Lord remaineth forever.

Gloria, etc.

Glory, etc.

CHAPTER 2. Cor. iii

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis qui consolatur nos in omni tribulatione nostra.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation.

R. Deo Gratias

R. Thanks be to God

HYMN

Lucis Creator optime,	O great Creator of the light!
Lucem dierum profe-rens,	Who from the dark-some womb of night,
Primordiis lucis novæ,	Brought'st forth new light at nature's birth,
Mundi parans origi-nem.	To shine upon the face of earth.
Qui mane junctum ves-peri,	Who by the morn and evening ray,
Diem vocari præcipis:	Hath measured time and call'd it day:
Illabitur tetrum chaos,	While sable night in-volves the spheres,
Audi preces cum fleti-bus,	Vouchsafe to hear our prayers and tears;
Ne mens gravata crim-ine,	Lest our frail mind with sin defiled,
Vitæ sit exul munere,	From gift of life should be exiled,
Dum nil perenne cogi-tat,	While on no heavenly thing she thinks:
Seseque culpis illigat.	But twines herself in Satan's links.
Cœleste pulset ostium,	O, may she soar to heaven above,
Vitale tollat præmium;	The happy seat of life and love;
Vitemus omne noxium:	Meanwhile, all sinful actions shun,
Purgemus omne pessi-mum.	And satisfy for evil done.

Præsta Pater, piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum. Amen.

This prayer, most gracious Father hear:
Thy equal Son incline His ear,
Who, with the Holy Ghost and Thee,
Doth live and reign eternally. Amen.

V. Dirigatur Domine, oratio mea
R. Sicut incensum in conspectu tuo.

V. May my prayer be directed O Lord.
R. As incense in Thy sight.

THE MAGNIFICAT p. 84

Then follows the Collect which is different every Sunday

V. Dominus vobiscum.
R. Et cum spirtu tuo.

V. The Lord be with you.
R. And with thy spirit.

V. Benedicamus Domino.
R. Deo Gratias.

V. Let us bless the Lord.
R. Thanks be to God.

V. Fidelium animæ per misericordiam Dei requiescant in pace.
R. Amen.

V. May the souls of the faithful departed through the mercy of God rest in peace.
R. Amen.

When complin does not follow Vespers after the Pater noster *is said*

V. Dominus det nobis suam pacem.

V. Our Lord grant us His peace.

R. Et vitam æternam Amen.

R. And life everlasting. Amen.

COMPLIN

Jube, Domine benedicere.

Pray, Father, give me your blessing.

The Blessing

Noctem quietam et finem perfectum concedat nobis Dominus omnipotens.

May the almighty Lord grant us a quiet night and a happy end.

R. Amen.

R. Amen.

LESSON 1. Pet. v

Fratres, sobrii estote et vigilate; quia adversarius vester diabolus tamquam leo rugiens circuit, quærens quem devoret; cui resistite fortes in fide. Tu autem Domine, miserere nobis.

Brethren, be sober and watch; because your adversary the devil, as a roaring lion goeth about seeking whom he may devour; whom resist ye strong in faith. And thou O Lord have mercy on us.

R. Deo gratias.

R. Thanks be to God

V. Adjutorium nos-

V. Our help is in the

trum in nomine Domine.

name of the Lord.

R. Qui fecit cœlum et terram

R. Who made heaven and earth.

Then is said the Pater, Confiteor, Misereatur, Indulgentiam, *as in the Ordinary of the Mass*

V. Converte nos Deus salutaris noster.

V. Convert us O God our Saviour.

R. Et averte iram tuam a nobis.

R. And turn away Thy anger from us.

V. Deus in adjutorium meum intende.

V. Incline unto my aid O God!

R. Domine, ad adjuvandum me festina. Gloria Patri, etc.

R. O Lord, make haste to help me. Glory be to the Father, etc.

Ant. Miserere.

Ant. Have mercy.

Psalm 4

Cum invocarem exaudivit me Deus justitiæ meæ; *in tribulatione dilatasti mihi.

When I called upon Him the God of my justice heard me: when I was in distress Thou has enlarged me.

Miserere mei *et exaudi orationem meam.

Have mercy on me and hear my prayer.

Filii hominum, usque quo gravi corde? *Ut quid diligitis vanitatem et quæritis mendacium?

O ye sons of men how long will you be dull of heart? Why do you love vanity and seek after lying?

Et scitote quoniam mirificavit Dominus

Know ye also that the Lord hath made

sanctum suum: *Dominus exaudiet me cum clamavero ad eum.

His Holy One wonderful; the Lord will hear me when I shall cry unto Him.

Irascimini et nolite peccare: *quæ dicitis in cordibus vestris in cubilibus vestris compungimini.

Be ye angry and sin not: the things you say in your hearts be sorry for them upon your beds.

Sacrificate sacrificium justitiæ et sperate in Domino: *Multi dicunt: Quis ostendit nobis bona?

Offer up the sacrifice of justice and trust in the Lord: many say: Who showeth us good things?

Signatum est super nos lumen vultus tui Domine: *dedisti lætitiam in corde meo.

The light of Thy countenance O Lord! is signed upon us; Thou hast given gladness in my heart.

A fructu frumenti vini et olei sui *multiplicati sunt.

By the fruit of their corn, their wine and oil, they are multiplied.

In pace in idipsum * dormiam et requiescam.

In peace in the selfsame I will sleep and I will rest.

Quoniam tu Domine singulariter in spe * constituisti me.

For Thou O Lord! singularly hast settled me in hope.

Psalm 30

In te Domine, speravi, non; confundar in æternum: * in justitia tua libera me.

In Thee O Lord! have I hoped let me never be confounded: deliver me in Thy justice.

Inclina ad me aurem tuam *accelera ut eruas me.

Bow down Thy ear to me; make haste to deliver me.

Esto mihi in Deum protectorum et in donum refugii *ut salvum façias.

Be Thou unto me a God, a protector, and a house of refuge to save me.

Quoniam fortitudo mea et refugium meum es tu. et propter nomen tuum deduces me et enutries me.

For Thou art my strength and my refuge; and for Thy name's sake Thou wilt lead me and nourish me.

Educes me de laqueo hoc quem absconderunt mihi: * quoniam tu es protector meus.

Thou wilt bring me out of this snare, which they have hidden from me; for Thou art my protector.

In manus tuas commendo spiritum meum: * redemisti me, Domine Deus veritatis.

Into Thy hands I commend my spirit; Thou hast redeemed me, O Lord, the God of truth.

Psalm 90

Qui habitat in adjutorio Altissimi *in protectione Dei cœli commorabitur.

He that dwelleth in the aid of the most High shall abide under the protection of the God of heaven.

Dicet Domino; Susceptor meus: es tu et refugium meum *Deus meus sperabo in eum.

He shall say to the Lord: Thou art my protector and my refuge; my God in Him will I trust.

Quoniam ipse liberavit me de laqueo venantium *et a verbo aspero.

For He hath delivered me from the snares of the hunters and from the sharp word.

Scapulis suis obumbrabit tibi: *et sub pennis ejus sperabis.

He will overshadow thee with His shoulders: and under His wings thou shalt trust.

Scuto circumdabit te veritas ejus: non timebis a timore nocturno;

His truth shall compass thee with a shield: thou shall not be afraid of the terror of the night;

A sagitta volante in die, a negotio perambulante in tenebris, * ab incursu et dæmonio meridiano.

Of the arrow that flieth in the day; of the business that walketh about in the dark of invasion or of the noonday devil.

Cadent a latere tuo mille et decem millia a dextris tuis; ad te autem non appropinquabit.

A thousand shall fall at thy side and ten thousand at thy right hand: but it shall not come nigh thee.

Verumtamen oculis tuis considerabilis * et retributionem peccatorum videbis.

But thou shalt consider with thy eyes and shalt see the reward of the wicked.

Quoniam tu es Dom-

Because Thou O Lord

ine spes mea; Altissimum posuisti refugium tuum.

art my hope: thou hast made the most High thy refuge.

Non accedet ad te malum: et flagellum non appropinquabit tabernaculo tuo.

There shall no evil come to thee nor shall the scourge come near thy dwelling.

Quoniam Angelis suis mandavit de te: *ut custodiant te in omnibus viis tuis.

For He hath given His Angels charge over thee; to keep thee in all thy ways.

In manibus portabunt te *ne forte offendat ad lapidem pedem tuum.

In their hands they shall bear thee up lest thou dash thy foot against a stone.

Super aspidem et basiliscum ambulabis *et conculabis leonem et draconem.

Thou shalt walk upon the asp and the basilisk and thou shalt trample under foot the lion and the dragon.

Quoniam in me speravit liberabo eum; * protegam eum quo niam cognovit nomen meum.

Because he hoped in me I will deliver him; I will protect him because he hath known my name.

Clamabit ad me et ego exaudiam eum: * cum ipso sum in tribulatione: eripiam eum: et glorificabo eum.

He shall cry to me and I will hear him; I am with him in tribulation: I will deliver him and I will glorify him.

Longitudine dierum replebo eum *et ostendam illi salutare meum.

I will fill him with length of days; and will show him my salvation.

Psalm 133

Ecce nunc benedicite Dominum *omnes servi Domini.

Behold now bless ye the Lord, all ye servants of the Lord.

Qui statis in domo Domini *in atriis domus Dei nostri.

Who stand in the house of the Lord in the courts of the house of our God.

In noctibus extollite manus vestras in sancta *et benedicite Dominum.

In the nights lift up your hands to the holy places and bless ye the Lord.

Benedicat te Dominus ex Sion *qui fecit cœlum et terram.

May the Lord out of Sion bless thee, He that made heaven and earth.

Ant. Miserere mihi Domine et exaudi orationem meam.

Ant. Have mercy on me O Lord! and hear my prayer.

THE HYMN

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia
Sis præsul et custodia.

To Thee, before the close of day,
Creator of the world, we pray;
With wonted mercy us direct,
And from nocturnal harms protect.

Procul recedant somnia,
Et noctium phantasmata;

Let no vain dreams disturb our sleep,
And nightly phantoms from us keep.

Hostemque nostrum comprime,
Ne polluantur corpora,

Præsta Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum. Amen.

Satan repel; that by his wiles,
Our bodies know not what defiles.

Merciful Father, bend Thy ear;
Co-equal Son our prayers hear;
O Holy Spirit, hear our cry,
Who live all three eternally. Amen.

THE LITTLE CHAPTER. Jer. XIV

Tu autem in nobis es Domine, et nomen sanctum tuum invocatum est super nos: ne derelinquas nos Domine Deus noster.

Thou O Lord art among us, and Thy holy name has been invoked upon us; forsake us not O Lord our God.

R. Deo gratias

R. Thanks be to God

R. breve In manus tuas Domine commendo spiritum meum.

The short Into Thy hands O Lord I commend my spirit.

In manus tuas Domine commendo spiritum meum.

Into Thy hands O Lord I commend my spirit.

V. Redemisti nos Domine Deus veritatis Commendo spiritum meum.

V. Thou hast redeemed us O Lord, the God of truth, I commend my spirit.

Gloria Patri, et Filio, et Spiritui Sancto. In manus tuas Domine

Glory be to the Father and to the Son and to the Holy Ghost.

Commendo spiritum meum.

Into Thy hands O Lord I commend my spirit.

V. Custodi nos Domine, ut pupillam oculi.

V. Keep us O Lord as the apple of Thy eye.

R. Sub umbra alarum tuarum protege nos.

R. Protect us under the shadow of Thy wings.

Ant. Salva nos.

Ant. Save us.

CANTICLE OF SIMEON Luke ii

Nunc dimittis servum tuum Domine, * secundum verbum tuum in pace.

Now Thou dost dismiss Thy servant O Lord! according to Thy word in peace.

Quia viderunt oculi mei *salutare tuum.

Because my eyes have seen Thy salvation:

Quod parasti *ante faciem omnium populorum;

Which Thou hast prepared before the face of all people;

Lumen ad revelationem Gentium; *et gloriam plebis tuæ Israel.

A Light to the revelation of the Gentiles; and to the glory of Thy people Israel.

Gloria Patri, etc.

Glory, etc.

Ant. Salva nos Domine vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace.

Ant. Save us O Lord waking, and keep us sleeping, that we may watch with Christ, and rest in peace.

Oremus

Let us pray

Visita quæsumus Do-

Visit we beseech

mine, habitationem istam, et omnes insidias inimici ab ea longe repelle; Angeli tui sancti habitant in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum etc.

Thee O Lord! this habitation and remove far from it all the snares of the enemy; let Thy holy Angels dwell in it to preserve us in peace; and let Thy blessing be always upon us: Through our Lord etc.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with Thy spirit.

V. Benedicamus Domino.

R. Deo gratias.

V. Let us bless the Lord.

R. Thanks be to God.

THE BLESSING

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.

May the almighty and merciful Lord, the Father, Son and Holy Ghost bless and preserve us.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

V. May the Divine assistance remain always with us.

R. Amen.

Anthems of the Blessed Virgin

From the first Sunday in Advent, till the Purification, inclusively

Alma Redemptoris Mother of Jesus, heav-

Mater, quæ pervia cœli,

Porta manes et Stella maris, succurre cadenti.

Surgere qui curat populo: tu quæ genuisti,

Natura mirante, tuum sanctum Genitorum

Virgo prius ac posterius, Gabrielis ab ore

Sumens illud Ave, peccatorum miserere,

en's open gate.

Star of the Sea support the fallen state

Of mortals; thou whose womb thy Maker bore

And yet, strange thing, a Virgin as before;

Who didst, from Gabriel's hail, this news receive.

Repenting sinners by thy prayers relieve.

In Advent

V. Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto

V. The Angel of the Lord declared his message to Mary.

R. And she conceived by the Holy Ghost.

Oremus

Gratiam tuam quæsumus Domine, mentibus nostris infunde; ut qui angelo nuntiante Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eumdem

Let us pray

Pour forth we beseech Thee, O Lord Thy grace into our hearts, that we, to whom the incarnation of Christ Thy Son has been made known by the message of an angel may by His passion and cross be brought

Christum Dominum nostrum.

to the glory of His resurrection. Thro' the same Christ, our Lord.

R. Amen.

R. Amen.

After Advent

V. Post partem Virgo inviolata permansisti.

V. After childbirth thou didst remain an inviolate Virgin

R. Dei Genitrix, intercede pro nobis.

R. Mother of God, make intercession for us.

Oremus

Deus, qui salutis æternæ beatæ Mariæ virginitate fœcunda humano generi præmia præstitisti; tribue quæsumus, ut ipsam pro nobis intercedere sentiamus per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum.

Amen.

Let us pray

O God, who by the fruitful virginity of the Blessed Virgin Mary hast given to mankind the rewards of eternal salvation; grant we beseech Thee, that we may be sensible of the benefits of her intercession, by whom we have received the Author of life our Lord Jesus Christ Thy Son.

Amen.

From the Purification until Easter

Ave, Regina cœlorum!

Hail Mary Queen of heavenly spheres,

Ave domina angelorum!	Hail whom the angelic host reveres,
Salve radix, salve porta.	Hail fruitful root hail sacred gate
Ex qua mundo lux est orta.	Whence the world's light derives its date.
Gaude Virgo gloriosa,	O glorious Maid with beauty blessed!
Super omnes speciosa,	May joys eternal fill thy breast;
Vale O Valde decora	Thus crowned with beauty and with joy
Et pro nobis Christum exora.	Thy prayers with Christ for us employ.
V. Dignare me laudare te Virgo sacrata.	*V.* Vouchsafe, O sacred Virgin to accept my praises.
R. Da mihi virtutem contra hostes tuos.	*R.* Give me power against thy enemies.

Oremus

Concede misericors Deus, fragilitati nostræ præsidium; ut qui sanctæ Dei Genitricis memoriam agimus intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eumdem Christum Dominum nostrum.

Amen.

Let us pray

Grant us O merciful God, strength against all our weakness; that we who celebrate the memory of the holy Mother of God may by the help of her intercession arise again from our iniquities. Through the same Christ our Lord. Amen.

From Easter until Trinity

Regina Cœli, lætare, alleluia.	O Queen of Heaven rejoice, alleluia,
Quia quem meruisti portare, alleluia,	For He whom thou didst deserve to bear, alleluia,
Resurrexit sicut dixit alleluia	Is risen again as He said, alleluia,
Ora pro nobis Deum, alleluia.	Pray for us to God alleluia,
V. Gaude et lætare Virgo Maria alleluia.	*V.* Rejoice and be glad O Virgin Mary alleluia.
R. Quia surrexit Dominus vere, alleluia.	*R.* Because our Lord is truly risen, alleluia.
Oremus	*Let us pray*
Deus qui per resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus est; præsta quæsumus, ut per ejus genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eumdem Christum Dominum nostrum.	O God, who by the resurrection of Thy Son, our Lord Jesus Christ hast been pleased to fill the world with joy; grant we beseech Thee that by the Virgin Mary His Mother we may receive the joys of eternal life. Through the same Christ our Lord.
R. Amen.	*R.* Amen.

From Trinity Sunday till Advent

Salve, Regina Mater	Hail O Queen, O

misericordiæ; vita, dulcedo et spes nostra, salve.

Mother of mercy! hail our life, our comfort and our hope.

Ad te clamamus, exules, filii Evæ; Ad te suspiramus, gementes et flentes, in hoc lacrymarum valle.

We, the banished children of Eve, cry out unto thee. To thee we send up our sighs, groaning and weeping in this vale of tears.

Eia ergo advocata nostra, illos tuos misericordes oculos ad nos converte.

Come, then, our advocate, and look upon us with those, thy pitying eyes.

Et Jesum benedictum fructum ventris tui, nobis post hoc exilium ostende.

And after this our banishment, show us Jesus, the blessed fruit of thy womb.

O clemens! O pia! O dulcis Virgo Maria!

O merciful! O pious! O sweet Virgin Mary!

V. Ora pro nobis sancta Dei genitrix!

V Pray for us, O holy Mother of God!

R. Ut digni efficiamur promissionibus Christi.

R That we may be made worthy of the promises of Christ.

Oremus

Let us pray

Omnipotens sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam ut dignum Filii tui habitaculum effici mereretur Spiritus Sancto cooperante præparasti;

Almighty and eternal God who by the co-operation of the Holy Ghost didst prepare the body and soul of the glorious Virgin Mother Mary that she might become a wor-

da ut cujus commemoratione lætamur ejus pia intercessione ab instantibus malis et a morte perpetua liberemur. Per eumdem Christum Dominum nostrum.

thy habitation for thy Son; grant that as with joy we celebrate her memory, so by her intercession we may be delivered from present evils and eternal death: Through the same Christ our Lord.

R. Amen.

R. Amen.

V. Divinum auxilium maneat semper nobiscum. *R.* Amen.

V. May the Divine assistance always remain with us.
R. Amen.

On the Festivals of the Blessed Virgin Mary

Psalms, Dixit Dominus etc., *page* 447, and Laudate pueri Dominum etc *page* 451

Psalm 121

Lætatus sum in his quæ dicta sunt mihi:* in domum Domini ibimus.

I rejoiced at the things that were said to me: we shall go into the house of the Lord.

Stantes erant pedes nostri * in atriis tuis Jerusalem.

Our feet were standing in thy courts O Jerusalem!

Jerusalem quæ ædificatur ut civitas:* cujus participatio ejus in idipsum

Jerusalem which is built as a city; which is compact together.

Illuc enim ascenderunt tribus, tribus Domini: * testimonium Israel ad confitendum nomini Domini.

For thither did the tribes go up, the tribes of the Lord; the testimony of Israel to praise the name of the Lord.

Quia illic sederunt sedes in judicio*sedes super domum David.

Because their seats have sat in judgment, seats upon the house of David.

Rogate quæ ad pacem sunt Jerusalem: *et abundantia diligentibus te.

Pray ye for the things that are for the peace of Jerusalem; and abundance for them that love Thee.

Fiat pax in virtute tua*et abundantia in turribus tuis.

Let peace be in thy strength; and abundance in thy towers.

Propter fratres meos et proximos meos *loquebar pacem de te.

For the sake of my brethren and of my neighbors, I spoke peace of thee.

Propter domum Domini Dei nostri *quæsivi bona tibi.

Because of the house of the Lord our God I have sought good things for thee.

Gloria, etc.

Glory, etc.

Psalm 126

Nisi Dominus ædificaverit domum *in vanum laboraverunt qui ædificant eam.

Unless the Lord build the house they labor in vain that build it.

Nisi Dominus custo-

Unless the Lord keep

dierit civitatem * frustra vigilat qui custodit eam.

the city, he watcheth in vain that keepeth it.

Vanum est vobis ante lucem surgere: * surgite postquam sederitis, qui manducatis panem doloris.

It is vain for you to rise before light; rise after you have sitten, you that eat the bread of sorrow.

Cum dederit dilectis suis somnum; * ecce hæreditas Domini filii: merces fructus ventris.

When he shall give sleep to his beloved: behold the inheritance of the Lord are children; the reward the fruit of the womb.

Sicut sagittæ in manu potentis * ita filii excussorum.

As arrows in the hands of the mighty so the children of them that have been shaken.

Beatus vir qui implevit desiderium suum ex ipsis; *non confundetur cum loquetur inimicus suis in porta.

Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

Gloria, etc.

Glory, etc.

Psalm 147

Lauda Jerusalem Dominum: lauda Deum tuum Sion.

Praise the Lord, O Jerusalem! praise thy God, O Sion.

Quoniam confortavit seras portarum tuarum: * benedixit filiis

Because He hath strengthened the bolts of thy gates; He hath

tuis in te.

blessed thy children within thee.

Qui posuit fines tuos pacem: * et adipe frumenti satiat te.

Who hath placed peace in thy borders and filleth thee with the fat of corn.

Qui emittit eloquium suum terræ: * velociter currit sermo ejus.

Who sendeth forth his speech to the earth: his word runneth swiftly.

Qui dat nivem sicut lanam: * nebulam sicut cinerem spargit.

Who giveth snow like wool; scattereth mists like ashes.

Mittit crystallum suam sicut buccellas: * ante faciem frigoris ejus quis sustinebit.

He sendeth His crystal like morsels; who shall stand before the face of his cold.

Emittet verbum suum et liquefaciet ea; * flabit spiritus ejus et fluent aquæ.

He shall send out His word, and shall melt them; His winds shall blow, and the waters shall run,

Qui annuntiat verbum suum Jacob; * justitias et judicia sua Israël.

Who declareth His word to Jacob; His justices and His judgments to Israel.

Non fecit taliter omni nationi; * et judicia sua non manifestavit eis.

He hath not done in like manner to every nation: and His judgments He hath made manifest to them.

Gloria, etc.

Glory, etc.

HYMN

Ave, Maris Stella. page 76

V. Dignare me laudare te Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

V. Make me worthy O sacred Virgin, to praise thee.

R. Give me strength against thy enemies.

On Festivals of the Apostles

*First Vespers * Second Vespers Psalms*

Dixit Dominus, p. 447 Laudate pueri Dominum, p. 451

Psalm 115

Credidi propter quod locutus sum: *ego autem humiliatus sum nimis.

I have believed therefore have I spoken; but I have been humbled exceedingly.

Ego dixi in excessu meo: * Omnis homo mendax.

I said in my excess every man is a liar.

Quid retribuam Domino, * pro omnibus quæ retribuit mihi.

What shall I render to the Lord for all the things that He hath rendered to me.

Calicem salutaris accipiam, *et nomen Do-

I will take the chalice of salvation; and I

. . . . . .

* *The asterisk designates those festivals for which no particular Psalms are appointed; on these festivals the Psalms which are placed under the head of Sunday are said. The First Vespers are said on the eve of the festival.*

mini invocabo.

will call upon the name of the Lord.

Vota mea Domino reddam coram omni populo ejus * pretiosa in conspectu Domini mors sanctorum ejus.

I will pay my vows to the Lord before all His people: precious in the sight of the Lord is the death of His saints.

O Domine quia ego servus tuus: *ego servus tuis et filius ancillæ tuæ.

O Lord! for I am Thy servant: I am Thy servant and the son of Thy handmaid.

Dirupisti vincula mea: tibi sacrificabo hostiam laudis et nomen Domini invocabo.

Thou hast broken my bonds: I will sacrifice to Thee the sacrifice of praise and I will call upon the name of the Lord.

Vota mea Domino reddam in conspectu omnis populi ejus: * in atriis domus Domini in medio tui, Jerusalem.

I will pay my vows to the Lord in the sight of all His people: in the courts of the house of the Lord in the midst of thee O Jerusalem.

Gloria, etc.

Glory, etc.

Psalm 125

In convertendo Dominus captivitatem Sion*facti sumus sicut consolati.

When the Lord brought back the captivity of Sion we became like men comforted.

Tunc repletum est

Then was our mouth

gaudio os nostrum *et lingua nostra exultatione.

filled with gladness and our tongue with joy.

Tunc dicent inter gentes * Magnificavit Dominus facere cum eis.

Then shall they say among the Gentiles, The Lord hath done great things for them.

Magnificavit Dominus facere nobiscum * facti sumus lætantes.

The Lord hath done great things for us: we are become joyful.

Converte Domine captivitatem nostram: *sicut torrens in austro.

Turn again our captivity O Lord! as a stream in the South.

Qui seminant in lacrymis * in exultatione metent.

They that sow in tears shall reap in joy.

Euntes ibant et flebant * mittentes semina sua.

Going they went and wept casting their seeds.

Venientes autem venient cum exultatione, * portantes manipulos suos.

But coming they shall come with joyfulness carrying their sheaves.

Gloria, etc.

Glory etc.

Psalm 138

Domine probasti me et cognovisti me * tu cognovisti sessionem meam et resurrectionem meam.

Lord Thou hast proved me and known me: Thou hast known my sitting down and my rising up.

Intellexisti cogitationes meas de longe: *

Thou hast understood my thoughts

semitam meam et funiculum meum investigasti.

afar off: my path and my line Thou hast searched out.

Et omnes vias meas prævidisti * quia non est sermo in lingua mea.

And Thou hast foreseen all my ways: for there is no speech in my tongue.

Ecce Domine, tu cognovisti omnia novissima et antiqua: * tu formasti me et posuisti super me manum tuam.

Behold O Lord, Thou hast known all things the last and those of old. Thou hast formed me and hast laid Thy hand upon me.

Mirabilis facta est scientia tua ex me: * confortata est et non potero ad eam.

Thy knowledge is become wonderful to me: it is high and I cannot reach to it.

Quo ibo a spiritu tuo? et quo a facie tua fugiam?

Whither shall I go from Thy spirit? or whither shall I flee from Thy face?

Si ascendero in cœlum tu illic es: * si descendero in infernum ades.

If I ascend into heaven Thou art there: if I descend into hell Thou art present.

Si sumpsero pennas meas diluculo, *et habitavero in extremis maris.

If I take my wings early in the morning and dwell in the uttermost parts of the sea.

Etenim illuc manus tua deducet me: * et tenebit me dextera tua.

Even there also shall Thy hand lead me; and Thy right hand shall hold me.

Et dixi: Foristan

And I said: Perhaps

tenebræ conculcabunt me: *et nox illuminatio mea in deliciis meis

darkness shall cover me; and night shall be my light in my pleasures.

Quia tenebræ non obscurabuntur a te et nox sicut dies illuminabitur *sicut tenebræ ejus ita et lumen ejus.

But darkness shall not be dark to Thee and night shall be light as the day; the darkness thereof and the light thereof are alike to Thee.

Quia tu possedisti renes meos: * suscepisti me de utero matris meæ.

For Thou hast possessed my reins; Thou hast protected me from my mother's womb.

Confitebor tibi quia terribiliter magnificatus es: *mirabilia opera tua et anima mea cognoscit nimis.

I will praise Thee for Thou art fearfully magnified; wonderful are Thy works and my soul knoweth right well.

Non est occultatum os meum a te quod fecisti in occulto: * et substantia mea in inferioribus terræ.

My bone is not hidden from Thee which Thou hast made in secret; and my substance in the lower parts of the earth.

Imperfectum meum viderunt oculi tui et in libro tuo omnes scribentur: * dies formabuntur et nemo in eis.

Thy eyes did see my imperfect being, and in Thy book all shall be written; days shall be formed and no one in them.

Mihi autem nimis

But to me Thy

honorificati sunt amici tui Deus: * nimis confortatus est principatus eorum.

friends O God, are made exceedingly honorable; their principality is exceedingly strengthened.

Dinumerabo eos et super arenam multiplicabuntur: * exsurrexi et adhuc sum tecum.

I will number them and they shall be multiplied above the sand; I rose up and am still with thee.

Si occideris Deus peccatores: * viri sanguinum declinate a me.

If thou wilt kill the wicked O God; ye men of blood depart from me.

Quia dicitis in cogitatione: * Accipient in vanitate civitates tuas.

Because you say in thought, they shall receive thy cities in vain.

Nonne qui oderunt te Domine oderam: * et super inimicos tuos tabescebam?

Have I not hated them O Lord that hate Thee; and pined away because of Thy enemies?

Perfecto odio oderam illos: * et inimici facti sunt mihi.

I have hated them with a perfect hatred: and they are become enemies to me.

Proba me Deus et scito cor meum: * interroga me et cognosce semitas meas.

Prove me O God! and know my heart: examine me and know my paths.

Et vide si via iniquitatis in me est: *et de-

And see if there be in me the way of in-

duc me invia æterna.

Gloria, etc.

iquity: and lead me in the eternal way.

Glory, etc.

ON FESTIVALS OF ONE MARTYR OR SEVERAL

*First Vespers: * Second Vespers, instead of* Laudate Dominum, *the last Psalm is* Credidi, p. 477.

ON FESTIVALS OF CONFESSORS NOT BISHOPS*

On Festivals of Confessors, Bishops

*First Vespers: *in the Second Vespers the last Psalm is the following*

Psalm 131

Memento Domine David, *et omnis mansuetudinis ejus.

Sicut juravit Domino* votum vovit Deo Jacob:

Si introiero in tabernaculum domus meæ *si ascendero in lectum strati mei:

Si dedero somnum oculis meis * et palpebris meis dormitationem:

Et requiem temporibus meis donec inveniam locum Domino * tabernaculum Deo Jacob.

O Lord remember David and all his meekness.

How he swore to the Lord: he vowed a vow to the God of Jacob:

If I shall enter into the tabernacle of my house; If I shall go up into the bed wherein I lie:

If I shall give sleep to my eyes or slumber to my eyelids;

Or rest to my temples until I find out a place for the Lord a tabernacle for the God of Jacob.

Ecce audivimus eam in Ephrata; invenimus eam in campis sylvæ.

Behold we have heard of it in Ephrata; we have found it in the fields of the wood.

Introibimus in tabernaculum ejus; *adorabimus in loco ubi steterunt pedes ejus.

We will go into His tabernacle; we will adore in the place where His feet stood.

Surge Domine, in requiem tuam, * tu et arca sanctificationis tuæ.

Arise O Lord! into Thy resting place; Thou and the Ark which Thou hast sanctified.

Sacerdotes tui induantur justitiam; * et sancti tui exultent.

Let thy priests be clothed with justice; and let thy saints rejoice.

Propter David servum tuum, *non avertas faciem Christi tui.

For Thy servant David's sake, turn not away the face of Thy anointed.

Juravit Dominus David veritatem et non frustrabitur eam; *de fructu ventris tui ponam super sedem tuam.

The Lord hath sworn truth to David, and He will not make it void; of the fruit of thy womb I will set upon thy throne.

Si custodierint filii tui testamentum meum, * et testimonia mea hæc quæ docebo eos:

If thy children will keep my covenant and these my testimonies which I shall teach them.

Et filii eorum usque in sæculum * sedebunt super sedem tuam.

Quoniam elegit Dominus Sion * elegit eam in habitationem sibi.

Hæc requies mea in sæculum sæculi: *hic habitabo quoniam elegi eam.

Viduam ejus benedicens benedicam: *pauperes ejus saturabo panibus.

Sacerdotes ejus induam salutare: * et sancti ejus exultatione exultabunt.

Illuc producam cornu David: *paravi lucernam Christo meo.

Inimicos ejus induam confusione: *super ipsum autem efflorebit sanctificatio mea.

Gloria, etc.

Their children also for evermore shall sit upon thy throne.

For the Lord hath chosen Sion; He hath chosen it for His dwelling.

This is my rest for ever and ever: here will I dwell for I have chosen it.

Blessing I will bless her widow; I will satisfy her poor with bread.

I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy.

There will I bring forth a horn to David; I have prepared a lamp for my anointed.

His enemies I will clothe with confusion; but upon him shall my sanctification flourish.

Glory, etc.

ON FESTIVALS OF VIRGINS

Psalms as on Festivals of the Blessed Virgin

ON FESTIVALS OF HOLY WOMEN

Psalms as on the preceding

ON THE FESTIVAL OF ALL SAINTS

In Second Vespers the last Psalm is Credidi p. 477

IN ADVENT

*Second Vespers**

On Christmas Day

First Vespers: **Second Vespers Psalms* Dixit Dominus p. 447, Confitebor p. 448; Beatus vir p. 449, De profundis p. 97, Memento Domine p. 483.

ON THE FESTIVAL OF THE EPIPHANY

ON THE FESTIVAL OF THE HOLY NAME OF JESUS*

IN LENT

*Second Vespers**

ON THE FESTIVAL OF EASTER

*Second Vespers**

ON THE FESTIVAL OF ASCENSION*

ON THE FESTIVAL OF WHITSUNDAY*

On the Festival of Corpus Christi

Psalms Dixit Dominus, p. 447 Confitebor, p. 448 Credidi, p. 477

Psalm 127

Beati omnes qui timent Dominum: *qui ambulant in viis ejus.

Blessed are all they that fear the Lord: that walk in His ways,

Labores manuum tuarum quia manducabis: *beatus es et bene tibi erit.

For thou shalt eat the labors of thy hands: blessed art thou and it shall be well with thee.

Uxor tua sicut vitis abundans * in lateribus domus tuæ.

Thy wife as a fruitful vine on the side of thy house.

Filii tui sicut novellæ olivarum * in circuitu mensæ tuæ.

Thy children as olive plants round about thy table.

Ecce sic benedicetur homo * qui timet Dominum.

Behold thus shall the man be blessed that feareth the Lord.

Benedicat tibi Dominus ex Sion;* et videas bona Jerusalem omnibus diebus vitæ tuæ.

May the Lord bless thee out of Sion: and mayest thou see the good things of Jerusalem all the days of thy life.

Et videas filios filiorum tuorum * pacem super Israel.

And mayest thou see thy children's children peace upon Israel.

Gloria, etc.

Glory, etc.

The Fifth Psalm Lauda Jerusalem p. 475

BENEDICTION OF THE BLESSED SACRAMENT,

Benediction *is a devotion practised by the Church to give adoration, praise, and blessing to God for His infinite goodness and love testified to us in the institution of the Blessed Sacrament: and to receive the* Benediction *or blessing of our Lord there present.*

When the Blessed Sacrament is taken out of the tabernacle the Choir sings the following hymns and the people remain on their knees in adoration.

O Salutaris Hostia

O Salutaris Hostia	O Salutary Sacrifice
Quæ Cœli pandis ostium;	Whose death has open'd Paradise:
Bella premunt hostilia:	By hostile war oppress'd afraid,
Da robur fer auxilium:	To Thee we look for strength and aid.
Uni trinoque Domino	Now to the triune God in heaven
Sit sempiterna gloria:	Be everlasting glory given;
Qui vitam sine termino	Where life eternal in His hand
Nobis donet in patria.	Invites us to our Fatherland.

Tantum ergo Sacramentum

Tantum ergo Sacramentum	Down in adoration falling
Veneremur cernui;	Lo! the Sacred Host we hail;

Et antiquum documentum,
Novo cedat ritui:

Præstet fides supplementum
Sensuum defectui.

Genitori Genitoque,

Laus et jubilatio,

Salus honor virtus quoque
Sit et benedictio:

Procedenti ab utroque,

Compar sit laudatio.
Amen.

V. Panem de cœlo præstitisti eis

R. Omne delectamentum in se habentem

Lo! o'er ancient forms departing,
Newer rights of grace prevail;

Faith for all defects supplying
Where the feeble senses fail.

To the everlasting Father,

And the Son who reigns on high,

With the Holy Ghost proceeding
Forth from both eternally

Be salvation honor blessing
Might and endless majesty. *Amen.*

V. Thou hast given them bread from heaven

R. Replenished with all sweetness and delight

PRAYER

Deus qui nobis sub Sacramento mirabili Passionis tuæ memoriam reliquisti: tríbue quæsumus ita nos corporis et sanguinis tui sacra mysteria venerari ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vi-

O God who hast left us in this wonderful Sacrament a perpetual memorial of Thy Passion: grant us we beseech Thee so to reverence the sacred mysteries of Thy Body and Blood that we may continually find in our

vis et regnas in sæcula sæculorum.
Amen.

souls the fruit of Thy redemption: Thou who livest and reignest world without end.
Amen.

AT THE BLESSING

O my God I am sorry for my sins: forgive me and give me my part in this heavenly blessing! I love Thee, I will love Thee always and seek to please Thee in every thought in every word and every action of my life. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

HYMNS AND DIVERS PRAYERS

PROSE TO THE BLESSED VIRGIN

Inviolata, integra, et casta es Maria;
Quæ es effecta fulgida cœli porta.
O Mater alma, Christi charissima,
Suscipe pia laudum præconia.
Nostra ut pura pectora sint et corpora
Te nunc flagitant devota corda et ora,
Tua per precata dulcisona
Nobis concedas veniam per sæcula.
O benigna! O Regina! O Maria!
Quæ sola inviolata permansisti.

ADESTE FIDELES

Adeste fideles,
Læti triumphantes,
Venite, Venite, in Bethlehem.

Ye faithful approach
Joyfully triumphing,
Oh come ye, Oh come ye to Bethlehem,

Natum videte,	Come and behold ye,
Regem Angelorum.	Born the King of Angels,
Venite adoremus,	Oh come let us worship,
Venite adoremus,	Oh come let us worship,
Venite adoremus	Oh come let us worship
Dominum.	Christ our Lord.
Deum de Deo,	True God of God,
Lumen de lumine,	True Light of light,
Gestant puellæ viscera;	Lo, He disdains not the Virgin's womb
Deum verum,	True God
Genitum non factum:	Begotten not created:
Venite adoremus etc.	Oh come let us worship, etc.
Cantet nunc Io!	Sing Alleluia,
Chorus angelorum:	Let the court of heaven
Cantet, nunc aula cœlestium,	Ring with the Angel-chorus,—
Gloria,	Praise the Lord
In excelsis Deo!	Glory to God in the highest:
Venite adoremus etc.	Oh come let us worship etc.
Ergo qui natus,	Yea Lord we greet Thee,
Die hodierna,	Born this happy morning:
Jesu tibi sit gloria:	Jesus to Thee be glory given:
Patris æterni,	Word of the Father
Verbum caro factum!	In our flesh appearing:
Venite adoremus etc.	Oh come let us worship etc.

STABAT MATER

Stabat Mater dolorosa
Juxta crucem lacrymosa,
Dum pendebat Filius.

Cujus animam gementem
Contristatem et dolentem
Pertransivit gladius.

O quam tristis et afflicta
Fuit illa benedicta

Mater Unigeniti.

Quæ mœrebat et dolebat,
Pia Mater dum videbat
Nati pœnas inclyti.

Quis est homo, qui non fleret
Matrem Christi, si videret
In tanto supplicio?

Quis non posset contristari,
Christi Matrem contemplari
Dolentem cum Filio?

At the cross her station keeping
Stood the mournful Mother weeping,
Close to Jesus to the last.

Through her heart His sorrow sharing
All His bitter anguish bearing
Now at length the sword has pass'd.

Oh how sad and sore distress'd,
Was that Mother highly blest
Of the sole begotten One!

Christ above in torment hangs,
She beneath beholds the pangs
Of her dying glorious Son.

Is there one who would not weep
Whelmed in miseries so deep,
Christ's dear Mother to behold!

Can the human heart refrain
From partaking in her pain
In that Mother's heart untold?

Pro peccatis suæ gentis.
Vidit Jesum in tormentis
Et flagellis subditum.

Vidit suum dulcem natum,
Moriendo desolatum

Dum emisit spiritum.

Eia Mater fons amoris
Me sentire vim doloris

Fac ut tecum lugeam.

Fac ut ardeat cor meum
In amando Christum Deum
Ut sibi complaceam.

Sancta Mater, istud agas
Crucifixi fige plagas

Corde meo valide

Tui nati vulnerati,

Tam dignati pro me pati
Pœnas mecum divide.

Bruised, derided, cursed, defiled,
She beheld her tender Child
All with bloody scourges rent,
For the sins of His own nation
Saw him hang in desolation
Till His spirit forth He sent.

O thou Mother, fount of love
Touch my spirit from above
Make my heart with thine accord,
Make me feel as thou hast felt,
Make my soul to glow and melt
With the love of Christ my Lord.

Holy Mother pierce me through;
In my heart each wound renew
Of my Saviour crucified.
Let me share with thee His pain;
Who for all my sins was slain
Who for me in torments died.

Fac me tecum pie flere
Crucifixo condolere,
Donec ego vixero.

Juxta crucem tecum stare,
Et me tibi sociare
In plantu desidero.

Virgo virginum præclara,
Mihi jam non sis amara
Fac me tecum plangere.
Fac ut portem Christi mortem
Passionis fac consortem
Et plagas recolere.

Fac me plagis vulnerari,
Fac me cruce inebriari,
Et cruore Filii

Flammis ne urar succensus,
Per te Virgo sim defensus
In die judicii.

Christe cum sit hinc exire

Let me mingle tears with thee,
Mourning Him who mourn'd for me
All the days that I may live.

By the cross with thee to stay,
There with thee to weep and pray
Is all I ask of thee to give.

Virgin of all virgins best,
Listen to my fond request
Let me share thy grief divine:
Let me to my latest breath
In my body bear the death
Of that dying Son of thine.

Wounded with His every wound
Steep my soul till it hath swoon'd,
In His very Blood away

Be to me O Virgin nigh
Lest in flames I burn and die
In His awful judgment day.

Christ when thou shalt call me hence

Da per Matrem me venire	Be Thy Mother my defence
Ad palmam victoriæ,	Be Thy Cross my victory.
Quando corpus morietur	While my body here decays
Fac ut animæ donetur	May my soul Thy goodness praise
Paradisi gloria. Amen.	Safe in paradise with Thee. Amen.

THE IMMACULATE CONCEPTION

O purest of creatures, sweet Mother, sweet Maid,
The one spotless womb wherein Jesus was laid,
Dark night hath come down on us Mother, and we
Look out for thy shining, sweet Star of the Sea!
Deep night hath come down on this rough-spoken world
And the banners of darkness are boldly unfurl'd
And the tempest-tost Church—all her eyes are on thee,
They look to thy shining, sweet Star of the Sea!
The Church doth what God had first taught her to do;
He looked o'er the world to find hearts that were true;
Through the ages He look'd and He found none but thee,
And He loved thy clear shining, sweet Star of the Sea!

He gazed on thy soul; it was spotless and fair
For the empire of sin it had never been there;
None had e'er own'd thee, dear Mother but He—
And He bless'd thy clear shining, sweet Star of the Sea!
Earth gave Him one lodging 'twas deep in thy breast—
And God found a home where the sinner finds rest;
His home and His hiding-place both were in thee,
He was won by thy shining, sweet Star of the Sea!
Oh! blissful and calm was the wonderful rest;
That thou gavest thy God in thy virginal breast;
For the heaven He left He found heaven in thee,
And He shone in thy shining, sweet Star of the Sea!
To sinners what comfort to Angels what mirth
That God found one creature unfallen on earth,
One spot where His spirit untroubled could be—
The depths of thy shining, sweet Star of the Sea!
So age after age in the Church hath gone round

And the Saints new inventions of honor have found,
New titles of honor, new honors for thee,
New love for thy shining, sweet Star of the Sea!
And now from the Church of all lands thy dear name,
Comes borne on the breath of one mighty acclaim;
Men call on their Father that He should decree
A new gem to thy shining, sweet Star of the Sea!
Oh! shine on us brighter than ever, then, shine;
For the primest of honors, dear Mother! is thine;
"CONCEIVED WITHOUT SIN" thy new title shall be,
Clear light from thy birth-spring, sweet Star of the Sea!
So worship we God in these rude latter days,
So worship we Jesus, our love, when we praise
His wonderful grace in the gifts He gave thee,
The gift of clear shining, sweet Star of the Sea!
Deep night hath come down on us, Mother, deep night,
And we need more than ever the guide of thy light,
For the darker the night is, the brighter should be
Thy beautiful shining, sweet Star of the Sea!

HYMN TO ST. JOSEPH

Holy Patron, thee saluting
Here we meet with hearts sincere;
Bless'd St. Joseph, all uniting
Call on thee to hear our prayer.

Happy Saint, in bliss adoring
Jesus Saviour of mankind
Hear thy children thee imploring
May we thy protection find.

Worldly dangers for them fearing
Youthful hearts to thee we bring;
Grant in virtue persevering
Vice may ne'er their bosom sting.
Happy Saint etc.

You who faithfully attended
Him whom heaven and earth adore
You with pious care defended
Jesus dear, and Mary pure,
Happy Saint etc.

May our fervent prayers ascending
Move thee for our souls to plead:
And thy smile of peace descending
Benedictions on us shed.
Happy Saint etc.

Through this life oh watch around us
Fill with love our every breath;
And when parting fear surrounds us
Guide us through the toils of death.
Happy Saint etc.

HYMN TO ST. VINCENT

Mild and serene ye angels appear
Assist us with your heavenly power
To sing his praise, whom today we revere,
On thee we call, St. Vincent of Paul,
To aid and protect us;
May we from thee,
Learn blest charity;
Holy Patron, hear our prayer.

In thy blest bosom all virtue reign'd
Thou wast the helpless orphan's father
Thou wast the cheerless widow's friend,
And slavery, comforted by thee
Found peace in its fetters.
May we from thee etc.

Youth and old age from thee found relief,
Oft by zealous endeavors reclaiming
The sinner from vice to a contrite return;
Thus thou restored to its Master and Lord
The soul that was straying.
May we from thee etc.

Teach us thy lessons of grace to improve
Still more and more in our bosoms increasing.
Life shall pass on in our Jesus' love,
'Till we with thee, in eternity,
Will adore him forever
May we from thee etc.

Bright and immortal thou reignest above
Seated amidst the glorious Apostles
Now from thy happy abode look down
On Saint Joseph's Vale from which thee we hail
Thy blessing imploring.
May we from thee etc.

TE DEUM

Hymn of Thanksgiving

We praise Thee, O God! we acknowledge Thee to be our Lord
All the earth doth worship Thee, the Father everlasting.
To Thee all the Angels cry aloud; the heavens and all the heavenly powers;
To Thee the Cherubim and Seraphim continually do cry
Holy, Holy, Holy, Lord God of Sabaoth.
Heaven and earth are full of the majesty of Thy glory,
The glorious choir of the Apostles praises Thee;
The admirable company of the Prophets praises Thee;
The noble army of the Martyrs praises Thee.
The holy Church throughout the world acknowledges Thee,
The Father of infinite majesty;
Thy adorable true and only Son;
Also the Holy Ghost, the Comforter.
Thou O Christ! art the King of Glory.
Thou art the everlasting Son of the Father.
When Thou tookest upon Thee to deliver man, Thou didst not disdain the Virgin's womb.
Having overcome the sting of death, Thou didst open the kingdom of heaven to all believers.
Thou sittest at the right hand of God in the glory of the Father.

We believe that Thou shalt come to be our Judge.
We therefore pray Thee to help Thy servants whom Thou hast redeemed with Thy precious Blood.
Make them to be numbered with Thy Saints in glory everlasting.
Save Thy people O Lord! and bless Thy inheritance.
Govern them and raise them up forever.
Every day we bless Thee
And we praise Thy name forever and ever.
Vouchsafe O Lord! this day to keep us without sin.
Have mercy on us, O Lord! have mercy on us.
Let thy mercy, O Lord be upon us as we have hoped in Thee;
In Thee O Lord! have I hoped let me never be confounded.

V. Let us bless the Father the Son and the Holy Ghost

R. Let us praise and extol him forever.

Let us pray

O God! whose mercies are without number and the treasure of whose goodness is infinite, we give Thee thanks for the blessings Thou hast bestowed on us; always beseeching Thy divine Majesty that as Thou grantest what we ask so Thou wouldst continue Thy favors to us in such a manner that by them we may be prepared for receiving the rewards of eternal happiness. Through Jesus Christ our Lord. Amen.

THE OFFICE OF THE IMMACULATE CONCEPTION.

APPROVED BY HIS HOLINESS INNOCENT IX

I will call to mind thy mercies O my Queen, I will offer to thee a sacrifice of praise I will sing to thee a canticle of gladness.

At Matins

Eia mea labia nunc annuntiate	Come my lips and wide proclaim
Laudes et præconia Virginis beatæ.	The Blessed Virgin's spotless fame.
V. Domina in adjutorium meum intende;	*V.* O Lady make haste to befriend me.
R. Me de manu hostium potenter defende.	*R.* From the hands of the enemy always defend me.
Gloria Patri, et Filio, et Spiritui Sancto	Glory be to the Father, and to the Son, and to the Holy Ghost
Sicut erat in principio, et nunc et semper et in sæcula sæculorum.	As it was in the beginning, is now and ever shall be world without end.
Amen. Alleluia.	Amen. Alleluia.

HYMN

Salve, mundi Domina	Hail Queen of the heavens
Cœlorum Regina!	Hail, Mistress of earth!
Salve Virgo virginum	Hail, Virgin most pure!
Stella matutina.	Of Immaculate birth!

Salve plena gratiæ
Clara lux divina;
Mundi in auxilium
Domina festina.

Clear star of the morn
In beauty enshrined!
O Lady, make speed
To the help of mankind.

Ab æterno Dominus
Te præordinavit,
Matrem unigeniti
Verbi quo creavit.

Thee God in the depth
Of eternity chose:
And formed thee all fair
As His glorious Spouse

Terram pontum æthera;
Te pulchram ornavit
Sibi sponsam, quæ in
Adam non peccavit.

And called thee His Word's
Own Mother to be,
By whom He created
The earth, sky, and sea.

V. Elegit eam Deus et prælegit eam
R. In tabernaculo suo habitare facit eam.

V. God elected her, and pre-elected her.
R. He made her to dwell in His tabernacle.

V. Domina exaudi orationem meam.
R. Et clamor meus ad te veniat.

V. O Lady hear my prayer.
R. And let my cry come unto thee

LET US PRAY

Sancta Maria Regina cœlorum Mater Domini nostri Jesu Christi et mundi Domina quœ nullam derelinquis et nullam despicis; respice me Domina clementer oculo pietatis; et impetra mihi apud tuum dilectum Filium

O Holy Mary, Queen of heaven Mother of our Lord Jesus Christ and Mistress of the world, who forsakest no one and despisest no one look upon me O Lady, with an eye of pity, and entreat for me of thy beloved Son

cunctorum veniam peccatorum ut qui nunc TUAM SANCTUM ET IMMACULATUM CONCEPTIONEM *devota affectu recolo* aternæ in futurum beatitudinis præmium capiam ipso quem virgo peperisti donante Jesu Christo qui cum Patre et Sancto Spiritu vivit et regnat in Trinitate perfecta Deus, in sæcula sæculorum.

Amen.

the forgiveness of all my sins; that *as I now celebrate with devout affection* Thy Holy AND IMMACULATE CONCEPTION, so hereafter I may receive the prize of eternal blessedness by the grace of Him whom thou in virginity didst bring forth, Jesus Christ our Lord who with the Father and the Holy Ghost liveth and reigneth in perfect Trinity God world without end. Amen.

V. Domina exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

Fidelium animæ per misericordiam Dei requiescant in pace.

Amen.

V. O Lady hear my prayer.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R Thanks be to God

May the souls of the faithful departed through the mercy of God rest in peace.

Amen.

At Prime

V. Domina in adjutorium meum intende.

R. Me de manu hostium potenter defende.

Gloria Patri, etc. Alleluia.

V. O Lady make haste to befriend me

R. From the hands of the enemy always defend me.

Glory be to the Father, etc. Alleluia.

HYMN

Salve Virgo sapiens
Domus Deo dicata
Columna septemplici,
Mensaque exornata,

Hail, Virgin most wise
Hail, Deity's shrine!
With seven fair pillars
And table divine!

Ab omni contagio
Mundi præservata;
Ante sancta in utero
Parentis quam nata.

Preserved from the guilt
Which hath come on us all!
Exempt in the womb
From the taint of the fall.

Tu mater viventium
Et porta es sanctorum,
Nova stella Jacob,
Domina Angelorum.

O new star of Jacob
Of Angels, the Queen!
O gate of the Saints
O Mother of men.

Diabolo terribilis,
Acies castrorum
Portus et refugium
Sis christianorum.

O terrible as
An embattled array
Be thou of the faithful,
The refuge and stay.

V. Ipse creavit illam in Spiritu Sancto.

V. The Lord himself created her in the Holy Ghost.

R. Et effudit super illam omnia opera sua.

R. And poured her out among all His works

V. Domina, exaudi orationem meam.
R. Et clamor meus ad te veniat.

V. O Lady hear my prayer.
R. And let my cry come unto thee.

LET US PRAY

Sancta Maria, Regina cœlorum etc.

Holy Mary, Queen of heaven etc.

At Tierce

V. Domina, in adjutorium meum intende.
R. Me de manu hostium potenter defende.

Gloria Patri, etc. Alleluia.

V. O Lady, make haste to befriend me.
R. From the hands of the enemy always defend me.

Glory be to the Father etc. Alleluia.

HYMN

Salve arca fœderis
Thronus Salomonis
Arcus pulcher ætheris
Rubus visionis.

Hail Solomon's throne,
Pure ark of the law
Fair rainbow and bush
Which the Patriarch saw.

Virga frondens germinis,
Vellus Gedeonis,
Porta clausa numinis
Favusque Samsonis.

Hail Gedeon's fleece
Hail blossoming rod
Samson's sweet honeycomb
Portal of God.

Decebat tam nobilem
Natum præcavere
Ab originali
Labe matris Evæ.

Well fitting it was
That a Son so divine
Should preserve from all touch
Of original sin.

Almam quam elegerat
Genitricem vere,
Nulli prorsus sinens
Culpæ subjacere.

Nor suffer by smallest
Defect to be stained
That Mother whom He
For Himself had ordained.

V. Ego in altissimis habito.
R. Et thronus meus columna meam.

V. I dwell in the highest.
R. And my throne is on the pillar of the clouds.

V. Domina, exaudi orationem meam.
R. Et clamor meus ad veniat.

V. O Lady, hear my prayer.
R. And let my cry come unto thee.

LET US PRAY

Sancta Maria, Regina cœlorum etc.

Holy Mary Queen of heaven etc.

At Sext

V. Domina in adjutorium meum intende
R. Me de manu hostium potenter defende

V. O Lady make haste to befriend me.
R. From the hands of the enemy always defend me.

Gloria Patri, etc. Alleluia.

Glory be to the Father, etc. Alleluia.

Salve, Virgo puerpera
Templum Trinitatis,
Angelorum gaudium,
Cella puritatis.

Hail, Virginal Mother
Hail, purity's cell
Fair shrine where the Trinity
Loveth to dwell.

Solamen mœrentium
Hortus voluptatis,
Palma patientiæ
Cedrus castitatis.

Hail, garden of pleasure
Celestial balm
Cedar of chastity
Martyrdom's palm.

Terra es benedicta
Et sacerdotalis
Sancta et immunis
Culpæ originalis.

Thou land set apart
From uses profane;
And free from the curse
Which in Adam began.

Civitas Altissimi,
Porta orientalis.
In te est omnis gratia
Virgo singularis.

Thou city of God,
Thou gate of the East,
In thee is all grace
O joy of the blest

V. Sicut lilium interspinas.
R. Sic amica mea inter filias Adami.

V. As the lily among the thorns
R. So is my beloved among the daughters of Adam

V. Domina exaudi orationem meam.
R. Et clamor meus ad te veniat.

V. O Lady hear my prayer.
R. And let my cry come unto thee.

LET US PRAY

Sancta Maria, Regina cœlorum etc.

Holy Mary, Queen of heaven etc.

At None

V. Domina, in adjutorium meum intende.
R. Me de manu hostium potenter defende.

V. O Lady make haste to befriend me.
R. From the hands of the enemy always defend me.

Gloria Patri, etc. Alleluia.

Glory be to the Father, etc. Alleluia.

HYMN

Salve, urbs refugii
Turrisque munita
David propugnaculis
Armisque insignita.

Hail, city of refuge
Hail, David's high tower,
With battlements crown'd
And girded with power.

In conceptione,
Charitate ignita
Draconis potestas
Est a te contrita.

Filled at thy conception
With love and with light
The dragon by thee
Was shorn of his might.

O mulier fortis,
Et invicta Judith
Pulchra Abigail virgo
Verum fovens David

O Woman, most valiant
O Judith, thrice blessed
As David was nursed
In fair Abishag's breast.

Rachel curatorem
Ægypti gestavit
Salvatorum mundi
Maria portavit.

As the Saviour of Egypt
Upon Rachel's Knee,
So the world's great Redeemer
Was cherished by thee

V. Tota pulchra es, amica mea;
R. Et macula originalis nunquam fuit in te.
V. Domina, exaudi orationem meam.
R. Et clamor meus ad te veniat

V. Thou art all fair my beloved;
R. And the original stain was never in thee
V. O Lady hear my prayer.
R. And let my cry come unto thee.

LET US PRAY

Sancta Maria, Regina cœlorum etc.

Holy Mary, Queen of heaven etc.

At Vespers

V. Domina in adjutorium meum intende.
R. Me de manu hostium potenter defende.

V. O Lady make haste to befriend me.
R. From the hands of the enemy always defend me.

Gloria Patri, etc. Alleluia.

Glory be to the Father, etc. Alleluia.

HYMN

Salve, horologium
Quo retrograditur
Sol in decem lineis
Verbum incarnatur.

Hail dial of Achaz
On thee the true sun
Told backward the course
Which from old he had run.

Homo ut ad inferis
Ad summa attollatur
Immensus ab Angelis
Paulo minoratur.

And that man might be raised
Submitting to shame
A little more low
Than the angels became.

Solis hujus radiis
Maria coruscat
Consurgens aurora
In conspectu micat.

Thou wrapt in the blaze
Of His infinite light
Dost shine as the morn
On the confines of night.

Lilium inter spinas
Quæ serpentis conterat
Caput pulchra ut luna
Errantes collustrat.

V. Ego feci in cœlis ut orietur lumen indeficiens.

R. Et quasi nebula texi omnem terram.

V. Domina exaudi orationem meam.

R. Et clamor meus ad te veniat.

As the moon on the lost
Through obscurity dawns
The serpent's destroyer
A lily 'mid thorns.

V. I made an unfailing light to arise in heaven,

R. And as a mist I overspread the whole earth.

V. O Lady hear my prayer,

R. And let my cry come unto thee.

LET US PRAY

Sancta Maria Regina cœlorum etc.

Holy Mary, Queen of heaven etc.

At Complin

V. Convertat nos Domina tuis precibus placatus Jesus Christus Filius tuus.

R. Et avertat iram suam a nobis.

V. Domina, in adjutorium meum intende.

R Me de manu hostium potenter defende.

Gloria, etc. Alleluia.

V. May Jesus Christ thy son, reconciled by thy prayer O Lady convert our hearts

R. And turn away His anger from us.

V. O Lady make haste to befriend me.

R. From the hands of the enemy always defend me.

Glory, etc. Alleluia.

HYMN

Salve, Virgo florens
Mater illibata

Hail, Mother most pure,
Hail, Virgin renowned,

Regina clementiæ
Stellis coronata.

Hail Queen with the stars
As a diadem crowned.

Super omnes Angelos
Pura Immaculata
Atque ad Regis dexteram
Stans veste deaurata.

Above all the angels
In glory untold
Standing next to the King
In a vesture of gold.

Per te, Mater gratiæ
Dulcis spes reorum
Fulgens stella maris
Portis naufragorum:

O Mother of mercy,
O star of the wave,
O hope of the guilty,
O light of the grave!

Patens cœli janua
Salus infirmorum
Videamus Regem
In aula sanctorum.

Through thee may we come
To the haven of rest
And see heaven's King
In the courts of the blest.

V. Oleum effusum, Maria, nomen tuum.
R. Servi tui dilexerunt te nimis.
V. Domina exaudi orationem meum.
R. Et clamor meus ad te veniat.

V. Thy name O Mary is as oil poured out.
R. Thy servants have loved thee exceedingly.
V. O Lady hear my prayer.
R. And let my cry come unto thee.

LET US PRAY

Sancta Maria, Regina cœlorum etc.

Holy Mary, Queen of heaven etc.

Terminate the Office by the following prayers

Supplices offerimus
Tibi, Virgo pia
Has horas cononicas
Fac nos ut in via

These praises and prayers,
I lay at thy feet
O Virgin of virgins
O Mary most sweet

Ducas cursu prospero
Et in agonia

Tu nobis assiste
O dulcis Maria

Ant. Hæc est Virgo in qua nec nodus originalis nec cortex actualis culpæ fuit.

V. In conceptione tua Virgo Immaculata fuisti.

R. Ora pro nobis Patrem cujus Filium peperisti

Be thou my true guide
Through this pilgrimage here
And stand by my side
When death draweth near.

Ant. This is the admirable Virgin who has contracted neither original sin nor the least actual sin.

V. Thou hast been conceived without sin, O Holy Virgin.

R Pray for us to God the Father, whose Son thou hast brought forth

LET US PRAY

Deus qui per Immaculatam Virginis conceptionem dignum Filio tuo habitaculum præparasti; quæsumus ut sicut, ex morta ejusdem Filii tui prævisa eam ab omni labe præ servasti ita nos quoque mundos ejus intercessione, ad te pervenire concedas. Per eumdem Christum Dominum nostrum. Amen.

O God, who in preserving the most Holy Virgin from the stain of original sin, hast prepared for Thy son a worthy dwelling in the womb of this Immaculate Virgin; we beseech thee that as Thou hast preserved her from all sin by the anticipated merits of the death of this same Son, Thou wouldst also vouchsafe through her intercession to give us grace to arrive at the possession of Thee purified from all our sins. Through Jesus Christ our Lord. Amen.

WAY OF THE CROSS

IN UNION WITH MARY

AND FOR THE WANTS OF THE CHURCH

Note.—*Have the intention of gaining all the Indulgences attached thereto each time that you perform this pious devotion.*

PREPARATORY PRAYER

Holy Mother pierce me through
In my heart each wound renew
Of my Saviour crucified.

O Mary, my dearest Mother, who wast the first to make the Way of the Cross and who taught us to make it, I unite myself to thy dolors; teach me to share in the martyrdom of Jesus, to suffer with Him, to annihilate myself with Him, to obey with Him; beseech the adorable Trinity to accept in reparation for the many outrages offered to the divine Majesty the affections of grief and love with which I trust the life-giving Spirit will favor me during this holy exercise.

O Mary, conceived without sin, my tender Mother, enable me to understand this great mystery of the Cross, and to love it.

PRAYER TO THE HOLY FACE

O adorable Face of my Jesus so mercifully inclined on the tree of the Cross when Thou didst hang thereon for the salvation

of the world! be pleased also to incline again to-day in pity towards us poor sinners; cast upon us a look of compassion and receive us to the kiss of peace.

O my Jesus mercy!

FIRST STATION

Jesus is condemned to death

V. We adore Thee O Christ, and we bless Thee;

R. Because by Thy Holy Cross Thou hast redeemed the world.

O my God, pardon all those words by which I have wounded charity, humility, modesty, meekness or piety: and grant that in all my tribulations I may honor Thee by my resignation and silence.

Our Father, Hail Mary, Glory be to the Father, etc.

V. Lord have mercy on us,

R. Have mercy on us.

May the souls of the faithful departed through the mercy of God, rest in peace. *R.* Amen.

Holy Mother pierce me through
In my heart each wound renew
Of my Saviour crucified.

SECOND STATION

Jesus is laden with the Cross

We adore Thee O Christ, etc.

O my Lord, pardon me the complaints and murmurs with which I have received the afflictions which in Thy tenderness

Thou didst send me and grant that I may esteem myself happy to suffer something for love of Thee.

Our Father, Hail Mary, Glory be to the Father, etc.

THIRD STATION

Jesus falls under the weight of His Cross

We adore Thee, O Christ, etc.

I offer Thee O Eternal Father, this fall of my Saviour in expiation of all the faults by which I have disedified or scandalized my neighbors. For the sake of Jesus humbled and suffering, grant me mercy and pardon. In reparation for the past, I resolve to avoid carefully all occasions of sin and to labor for the salvation of souls.

Our Father, Hail Mary, Glory be to the Father, etc.

FOURTH STATION

Jesus meets His holy Mother

We adore Thee, O Christ, etc.

Eternal Father, I offer Thee the tears of the Son and of the Mother in expiation of my excessive sensitiveness and want of resignation to Thy adorable will. Grant that like Mary, I may meet the sacred glance of Jesus under all my sacrifices.

Our Father, Hail Mary, Glory be to the Father, etc.

FIFTH STATION

Simon the Cyrenean assists Jesus to carry His Cross

We adore Thee, O Christ, etc.

A stranger assists my adorable Master in carrying His Cross, and I His child, the object of His tenderness, shrink from meeting the contradictions with which life is strewn! Oh! how ungrateful I am!—my God, henceforth I will share Thy sorrows, at least by accepting in a Christian manner those which it shall please Thee to send me.

Our Father, Hail Mary, Glory be to the Father, etc.

SIXTH STATION

A pious woman wipes the Sacred Face of Jesus

We adore Thee, O Christ, etc.

Pardon O my God, the outrages which Thou dost receive from so many sinners. I desire to place all my glory in thy humiliation, and sufferings; and I beseech Thee never permit me to fall under the dominion of human respect.

Our Father, Hail Mary, Glory be to the Father, etc.

SEVENTH STATION

Jesus falls a second time

We adore Thee, O Christ, etc.

Oh! what horror I should entertain for sin since Jesus has suffered so much to ob-

tain its pardon! My God, mercy! make my heart truly humble and submissive.

Our Father, Hail Mary, Glory be to the Father, etc.

EIGHTH STATION

Jesus consoles the Daughters of Jerusalem

We adore Thee, O Christ, etc.

O my Saviour, enable me to weep for my sins which are the true cause of Thy sorrows; grant that my last tear may be one of repentance and love.

Our Father, Hail Mary, Glory be to the Father, etc.

NINTH STATION

Jesus falls the third time

We adore Thee, O Christ, etc.

O tenderness of the Heart of my God, how little return dost Thou find. At the prospect of the lightest pain the smallest sacrifice I feel discouraged. Pardon, my Jesus, pardon. I rise with Thee; and that I may be excited to follow Thee I will think of Thee when overcome by my repugnances and I will repeat, the charity of Jesus Christ presses me.

Our Father, Hail Mary, Glory be to the Father, etc.

TENTH STATION

Jesus is despoiled of His garments

We adore Thee, O Christ, etc.

Divest me O my God, of all that dis-

pleases Thee in me, above all, of my self-love; wash me in the blood that flows from Thy wounds, and may this innocent, this divine blood cause to spring up in my soul the virtues that shine in Thee, purity, meekness, charity and the spirit of penance.

Our Father, Hail Mary, Glory be to the Father, etc.

ELEVENTH STATION

Jesus is nailed to the Cross

We adore Thee, O Christ, etc.

O my God! I know well that it does not suffice to divest myself of myself; I must moreover, attach myself to Thee by sufferings. O Lord, without delay extend me upon the cross which Thy providence prepares for all mankind passing through mortality that I may be *conformed to Thee* and thus merit a participation in Thy eternal happiness in heaven.

Our Father, Hail Mary, Glory be to the Father, etc.

TWELFTH STATION

Jesus dies on the Cross

We adore Thee, O Christ, etc.

Almighty and eternal God, I offer Thee the sufferings of my Jesus, His sacred wounds, His adorable Blood, His last words, His expiring breath on the Cross, in thanksgiving for the benefits which Thou hast lavished upon me, in expiation of my

sins, and particularly to implore of Thee three graces:

For myself and for those who are dear to me a sincere contrition and *a firm will* of belonging entirely to Thee;

The conversion of sinners,

And for the Holy Church the assistance which she expects from Thy bounty in the trials to which she is subjected.

Regard not our sins O Lord, but look upon the face of Thy Christ. Consider His Heart which has loved us so much and for His sake show mercy unto us.

Our Father, Hail Mary, Glory be to the Father, etc.

THIRTEENTH STATION

Jesus is placed in the arms of His holy Mother

We adore Thee, O Christ, etc.

O Mary obtain for me from thy divine Son that love which will enable me to drain with a holy generosity the few drops that He has reserved for me in the chalice of His Passion and to repeat with Magdalen, Oh how sweet it is to recover innocence in the tears of love and repentance!

Our Father, Hail Mary, Glory be to the Father, etc.

FOURTEENTH STATION

Jesus is laid in the Sepulchre

We adore Thee, O Christ, etc.

O Jesus, my Saviour allow Thy child to bury herself with thee. Open to me thy

Heart, there I wish to hide myself, to be seen by Thee alone. *My God grant that henceforth I may live only for Thee.*

Our Father, Hail Mary, Glory be to the Father, etc.

REPARATION

TO JESUS CHRIST OUTRAGED IN HIS DIVINITY

Lord Jesus after having contemplated Thy divine countenance disfigured by torments and having meditated upon Thy Passion, should not my heart be inflamed with love for Thee and filled with hatred for sin which even now continues to outrage and insult Thy adorable Face? Permit not O Lord, that I be satisfied with a sterile compassion; make me a worthy Child of Mary and grant that in company with our Immaculate Mother I may follow Thee even to this new Calvary so that the opprobrium which is destined for Thee, may fall also upon me, Thy poor servant member of Thy holy Church, and enable me thus to enter courageously upon the way of expiation and of true love.

DEVOTION TO THE AGONIZING HEART OF JESUS

To-day, throughout the world, one hundred thousand souls will be gathered into the harvest of death, they will appear before the judgment-seat of God, they will begin an eternity of bliss, or an eternity of torments!

Alas of this immense number how many thousands, are in the state of mortal sin!

Pray compassionate souls, the Heart of Jesus entreats you to do so!

PRAYER FOR THOSE WHO ARE IN THEIR AGONY, OR WHO WILL DIE TODAY

O most merciful Jesus burning, overflowing with love for souls, I conjure Thee by the agony of Thy Sacred Heart, and the sorrows of Thy Immaculate Mother, to purify in Thy Blood all the sinners on earth, who are now in their agony or who will die *this day.*

Agonizing Heart of Jesus, have pity on the dying. (100 days indulgence.)

ACT OF REPARATION TO JESUS IN THE MOST HOLY SACRAMENT

Pardon O divine Jesus, the numberless outrages that I have offered to Thy Sacred Heart, those especially of which I have been guilty since Thou hast showered upon me so many graces in calling me to be a member of the Association of the Children of Mary. Pardon also, O my Jesus, all those outrages which I have offered or have caused to be offered to Thee in the Most Holy Sacrament, as well as those that are offered Thee therein by sinners even to the present time or which will unhappily, be offered until the consummation of the world.

Pardon my Jesus, all the sins that have been and that will be committed during all time, but particularly the sins that will this day be committed against Thy divine Majesty and the insults that will be offered to the Blessed Sacrament of the Altar.

O divine Jesus would that I had all the love of which a heart is capable that I might offer it to Thee! Would that I could cause Thee to be blessed, praised, loved and adored by all creatures. *O Mary, conceived without sin*, aid me to implore and to obtain this grace! Amen.

Collection of Short Prayers

Enriched with Indulgences

Applicable to the Souls in Purgatory

Indulgences are to the soul that aspires to the love of God a treasure of inestimable value. (St. Ignatius Loyola).

All that we give to the faithful in charity will be converted into graces for ourselves and after death we shall find our merits increased a hundredfold. (St. Ambrose).

Sign of the Cross

For making the sign of the cross saying: In the name of the Father, and of the Son, and of the Holy Ghost, *an indulgence of* 50 *days each time*, and if with holy water 100 *days*.

Indulgence of 7 years and 7 quarantines each time the acts of Faith, Hope and Charity are said.

OFFERING OF THE PRECIOUS BLOOD

Eternal Father, I offer Thee the most precious Blood of Jesus Christ in expiation of my sins and for the wants of Thy Holy Church.

(100 *days indulgence*).

SHORT ASPIRATIONS

Jesus! Mary! (25 days) for each.

My Jesus mercy! (100 days).

May the Sacred Heart of Jesus be everywhere loved. (100 days).

Jesus my God, I love Thee above all things, (50 days).

Jesus meek and humble of heart render our hearts like unto thine! (100 days).

O most sweet Jesus be not to me a Judge but a Saviour! (50 days).

Sacred Heart of Jesus, have mercy on us. (100 days).

Immaculate Heart of Mary, pray for us (100 days).

Our Lady of the Sacred Heart, pray for us (100 days).

Sweet Heart of Jesus be my love, (300 days).

Sweet Heart of Mary be my salvation, (300 days).

Blessed forever be the holy and Immaculate Conception of the Blessed Virgin Mary, (100 days).

O Mary, conceived without sin, pray for us who have recourse to thee. (100 days)

Note—*The same Communion may serve for the several Plenary Indulgences occurring on any appointed day and which we propose to gain either for ourselves or for the deceased. We must pray, however, for the intentions of the Church, as many times as there are indulgences. It is recommended to offer each morning to the Sacred Heart of Jesus through the mediation of the Blessed Virgin all the indulgences we may gain for the relief of the souls in Purgatory and all our good works of the day for the conversion of sinners.*

Pious Practices

FOR

The Month of Mary

Come to me all you who desire me I love those who love me and those who diligently seek me shall find me. Eccl. Prov.

Behold the time most favorable for imploring the divine Mercy: *behold the days of salvation* that Mary presents to us in the solicitude that urges her to enrich us with the most precious favors.

Hasten Children of Mary, come to the altar of your Mother; lay before her all your desires, all your wants, all your hopes; above all bring her your hearts that she may unite them to hers and consecrate them to Jesus forever.

If your occupations do not allow you time to assist at the pious exercises of this beautiful month, offer at least all your days to the august Queen of Angels; frequently direct towards her the eye of your soul, your thoughts, your remembrances; nourish your heart with short pious practices, which we are about to indicate.

First Week of the Month of Mary

TO HATE SIN

Repeat several times a day the following sweet invocation:

My Mother, bless thy child!

Say each morning

May thy benedictions inspire me with a horror for sin and the earnest efficacious and unalterable resolution of sacrificing all, of suffering all, rather than consent to lose grace and to separate myself from God *my Sovereign and Eternal Good.*

Second Week

TO LOVE VIRTUE

My Mother, bless thy child!

May thy benediction cause all solid virtues to spring up in my heart above all, the virtue (*consider the one of which you stand most in need*) which I should more particularly contemplate and imitate in thee O Mary, since our Lord requires it in me especially that I may be *more readily conformed to Him and to thee* my Queen, my protectress, and model.

Third Week

TO LOVE THE DAILY CROSS

My Mother, bless thy child!

May thy benediction strengthen and support me to walk in the way of Calvary in the company of my Saviour, my Head and my King, may it cause me to love the most holy will of God above all things and render me in my turn, *obedient even unto death and the death of the Cross!*

Fourth and Last Week

TO ASK PERSEVERANCE

My Mother, bless thy Child!

May thy benediction attach me to thee forever! may it inspire me with the holy resolutions which should be the fruit of this month of salvation, may it strengthen me in the practice of good and grant that it may be my greatest happiness to continue until death *the zealous servant of Jesus through Mary.*

May 31

FRUITS OF THE MONTH OF MARY

Take the resolution of laboring each day to imitate more perfectly the ever Blessed Virgin by applying yourself after her example to do at every moment the holy will of God. To obtain this grace which requires a constant fidelity ask frequently of the holy Virgin to bestow on you her holy and precious benediction.

Conclusion of the Month of Mary

Bless thy child, O my Mother!

This word shall be the cry of my heart at the dawn of day. May thy benediction O Mary, await me, accompany me, restrain me, defend me, encourage me, support me, in all places and in every circumstance of my life! When on bended knee I offer to the Lord the tribute of praise and prayer when I present to Him my vows when I implore his Divine compassion.

Bless thy child, O my Mother!

When I go to the employment to which duty calls me, when I pass from one occupation to another at every movement that I make at every new action that I perform.

Bless thy child, O my Mother!

When trials come to exercise my feeble virtue, when the chalice of suffering is presented to my quivering lips, when the divine Mercy wishes to instruct and purify me by imposing the cross upon me.

Bless thy child, O my Mother!

When hell let loose against me strives to entice me by the allurements of pleasure, by the force of temptation or the seduction of bad example.

Bless and preserve thy child, O my Mother! When I have recourse to the tribunal of peace and reconciliation to seek therein the remedy of my evils and the cure of my wounded soul.

Bless thy child, O my Mother!

When I approach the Holy Table to be nourished with the Bread of Angels, with the Word made flesh in thy chaste womb:

Bless thy child, O my Mother!

When I dispose myself at evening to take the necessary rest so as to continue on the morrow with new courage and fervor my route to the celestial country.

Bless thy child, O my Mother!

May thy blessing descend upon me night

and day in consolation and sadness, in labor and repose, in sickness and health, through life at the hour of death and during all eternity. Amen.

O benediction of Mary! happy is he who desires thee who demands thee who receives thee who preserves thee, who obtains thee amidst the conflicts and trials of this valley of tears and bears thee away at his last sigh as a pledge of mercy and of eternal life!

Children of Mary let this cry of love and confidence be constantly in your hearts and on your lips

MY MOTHER! BLESS THY CHILDREN!

PRAYERS FOR VARIOUS OCCASIONS

Act of Consecration

To Renew the Baptismal Vows under the protection of Mary

Most holy Virgin, conceived without sin, be mindful of the last wish of Jesus Christ, *show thyself my Mother.* Come to my poor soul which I deliver entirely into thy hands; purify it fill it with thy spirit penetrate it with thy holy dispositions. Plant the roots of thy cherished virtues in the heart of thy poor Child; remove therefrom all that could displease thee so that Jesus Christ may live, increase, and be perfected in me notwithstanding all the oppositions

of Satan, of the senses and of corrupt nature. O Mary, conceived without sin, come to reign in my heart and establish therein the kindom of thy divine Son.

I am all thine my sweet Mother, and all that I have belongs to thee. I draw near to thee O Mother most beloved; I come to thee covered with confusion and with sentiments of profound sorrow, to renew and ratify in thy hands the promises of my baptism; I renounce Satan forever, his pomps and works. I give myself entirely to Jesus Christ my Saviour, to walk in His footsteps all the days of my life, *with thee, in imitation of thee and leaning upon thee,* so as to be more faithful to Him than I have been in the past.

Obtain for me perseverance in my promises and deign to number me among the souls whom thou lovest, whom thou dost enlighten and protect and whom thou wilt one day present to thy divine Son as the children of thy predilection, and the faithful imitators of thy virtues, that He may deign to associate them to Himself in His eternal glory and beatitude. Amen.

Act of Consecration

For the Principal Feasts of the Most Holy Virgin

O Mary, conceived without sin, Mother of God, sovereign Mistress of heaven and of earth! prostrate at thy sacred feet, ravished with admiration at the sight of thy immense dignity which distinguishes thee from the rest of creatures, attracted by the hope of the precious graces of which devotion to thee is the inexhaustible source to faithful souls animated with the holy desire of contributing to thy glory, I come to devote myself to thy service. Would that all hearts were mine that I might consecrate them to thee; I desire to render thee all the honor that thou receivest from all creatures human or angelic. But at least in my impotence to satisfy the wants of my heart I wish to do what is in my power.

Prostrate in spirit at the foot of thy throne, filled with sentiments of the most profound veneration and tender love, I humble myself before thee and submit to thy empire. In presence of my holy Guardian Angel, of my patron Saint, and of the whole heavenly court, I choose thee to-day for my Sovereign, my Protectress and my Mother; I consecrate to thy august Maj-

esty by an entire and irrevocable gift my possessions, my family, my body and all its senses my soul and its powers, my memory my understanding my will. If there is a title of dependence more glorious to thee than that of *Child* or *Servant* or of *Slave*, I take it from this moment as I wish not to be excelled in the glory of belonging to thee without reserve and in the most perfect manner.

O holy Virgin behold me entirely consecrated to thy service; I belong to thee by every title, for what may I not hope under an empire as sweet as thine? Suffer from this moment that I place in thee that precious confidence to which I pledge myself and which thou dost demand of thy servants. Have compassion on a soul whose greatest happiness is to belong to thee; shield me from all dangers; disperse my enemies, support my weakness, assist me at every moment of my life; obtain for me the virtues which thou desirest to see in me above all a *tender piety, an angelic purity.* To these favors add another which I solicit with the most pressing entreaties; O my good and tender Mother, if thou foresee that I shall be so unhappy as to fall into sin I conjure thee do not spare me; *let me die before incurring guilt* so that I may render my last sigh in the love of thy di-

vine Son and be faithful to thee even unto death. I implore this grace of thee by the Blood of thy Jesus and by the maternal love that thou hast for Him and for me. Amen.

Prayer of St. Aloysius Gonzaga to the Blessed Virgin

O my Queen, my sovereign Mistress, most holy Mary, to thy blessed trust and special charge and to the bosom of thy mercy, this day and every day and at the hour of my death I commend myself, my soul, and my body; to thee I commit all my hopes and consolations, my indigence and miseries, my life and the end thereof; that through thy merits and holy intercession all my thoughts, words, actions, and affections may be regulated and disposed according to thy will and that of thy divine Son. Amen.

Three Acts in Honor of Mary

ACT OF FAITH

I believe O Mary, in thy Immaculate Conception, thy spotless virginity, thy divine maternity: I believe in thy boundless mercy and love. I perfer to die a thousand times rather than renounce these holy convictions so consoling to my heart. Amen.

ACT OF HOPE

Most holy Virgin, I hope in thy name, and in thy unbounded clemency, and I trust that thou wilt obtain for me all the graces that are necessary to secure my eternal salvation; I hope to gain through thee, the victory over the world and hell, over the enemies of my soul; I hope that thou wilt turn upon me thine eyes of mercy to support and console me at the hour of death; lastly I hope with a firm confidence that I shall see thee and love thee forever in heaven with Jesus, thy Son and my God. Amen.

ACT OF LOVE

I love thee, O Mary my tender Mother, with all my heart, with my whole soul, and all my strength. Oh! how good how amiable thou art! I love thee after Jesus thy Son and my God above all things; and I wish to love nothing so much as thee. I love thee for life at the hour of death and for all eternity. But do thou also love me always. Amen.

Invocation to the Immaculate Conception

Blessed forever be the holy and Immaculate Conception of the Blessed Virgin Mary.

Thou wast Immaculate O Virgin Mary in thy Conception; pray for us to God the Father whose Son our Lord Jesus Christ

thou didst bring forth He having been conceived of thee by the Holy Ghost. (100 *days Indulgence.*)

Prayer to Mary Immaculate

To obtain the grace of imitating her Virtues

How I love O Mary, to unite these two sweet Words: *Mother, Immaculate!* and to bestow on thee the ravishing glory they convey. I am thy child, the child of that Blessed Virgin who has *crushed the serpent's head* and who is *more terrible to hell than an army in battle array.* How strong I am since this powerful Virgin is my *Mother,* my *Advocate,* my *Rampart,* my *Shield,* and my *Support!*

O beautiful Lily, I wish to secure thy affection and constant assistance by retracing in myself thy virtues thy love thy fidelity. I wish to become a lily on the model of my Mother conceived without sin; I wish to clothe myself with her innocence by a horror of evil, and an eager and constant search after good; with her humility by my annihilation of self; her obedience by my docility to grace; her perfect abnegation by the most complete self-denial; her piety by my union with God; her fervor by my ardent love. I desire to shed around me the sweet perfume of all the virtues of my august Mother so as to attract all hearts to her and thus to unite them to the love of Jesus for time and during all eternity. Amen.

Favorite Prayer of a Child of Mary

O powerful and gracious Mother of Jesus! the true consolation that I receive from God, the only balm that soothes my pains, the light of my soul, my strength in weakness, my treasure in poverty. O Mary! may my right hand wither if ever I forget thee; may my tongue cleave to my palate if I ever cease to proclaim thy benefits and to thank thee for the numberless graces thou hast obtained for me. Amen.

Blessed, praised and glorified be forever the Immaculate Mother of God, the sweet and compassionate Mary. Amen.

Prayer to the Mother of Mercy for the Conversion of Sinners

Holy and Immaculate Virgin Mary our august Mother, permit us to lay at thy feet all the homages that are paid to thee in heaven and on earth and to present them to thee in the place of sinners and in their name. All the sinners of the world, O Mary, pray to thee by our lips and by our entreaties give ear to our supplications; we call upon thee, we seek thee, we have recourse to thee, we love thee in behalf and in the name of each one of them; attribute to them the earnest efforts and the love which thou beholdest in our hearts and hear their cries for mercy, their ardent prayers for pardon in our penitence and tears.

O Mary, conceived without sin, pray for

us who have recourse to thee and grant through thy tender mercy that this invocation so dear to thy heart and so necessary to ours, may be to each of our souls as the blood of the Lamb on the door posts of the Israelites to turn away from us the sword of the exterminating Angel. Divine Jesus give us all to Mary, to that tender Mother whom we call to our assistance. Amen.

Reparation of Honor

To the Most Holy Heart of Mary

O Immaculate Heart of the most tender of Mothers! Heart outraged by the numberless children who despise thy love are not the forgetfulness the contempt and the indifference of so many ungrateful souls sufficient? Must I also be so unfortunate as to increase their number by my repeated infidelities? Alas! my tender Mother, thou hast given me proofs so multiplied of thy ineffable protection, thou hast acquired so many titles to my love: How have I responded to thy touching kindness? How rarely have the aspirations of my heart accompanied the words uttered by my lips? What coldness in my prayers! What tepidity in giving proof of the love thou demandest of me!

O Heart of Mary! Heart of the best of Mothers, a thousand times pardon for my base ingratitude! I would wish to tell thee that regret for the past shall never leave

my heart; I would wish to begin to love thee in return for the love thou bearest me and to enkindle this love in all hearts to procure thy glory by every possible means!

O Mary, conceived without sin, listen to my desires; may thy Heart be known, loved, praised and honored throughout the whole earth; may my heart perfectly united to thine love only what thou lovest; may it render and procure thee as much glory as thy enemies strive to take from thee; pray for us who have recourse to thee!

Invocation to the Most Holy Heart of Mary

Heart of Mary, Mother of God, and our Mother, O amiable heart! object of the complacency of the Adorable Trinity. Heart worthy of the respect and love of Angels and of men. Heart the most like to the Heart of Jesus of which thou art a perfect image. Heart good and compassionate to our miseries deign to break the ice of our hearts and make them entirely conformed to that of our Saviour. Communicate to them the love of thy virtues and the fire with which thou hast ever burned. Watch over the Church, protect her, be her refuge and defense against the attacks of her enemies; be the way which conducts to Jesus and the channel which transmits to us the graces necessary for salvation. Be our comfort in our difficulties, our support in temptation, our refuge in persecution, our assistance in dangers, above all at the

moment of death, when all hell let loose against us, will seek to ravish our souls: at this terrible moment on which depends our eternity, O compassionate Virgin! let us experience the tenderness of thy maternal Heart. Show us thy power with Jesus in opening for us the source of mercy a secure refuge that we may possess Him forever and ever in the abode of the Blessed. Amen.

May the Divine Heart of Jesus and the Immaculate Heart of Mary, be known, praised, blessed, loved, revered and glorified throughout the world! Amen.

PRAYER TO THE MOTHER OF GOD QUEEN OF ANGELS

Hail, Queen of Heaven! Sovereign Lady of the celestial hierarchy! Thou art terrible as an army in battle array and the heavenly armies those innumerable legions of blessed Spirits that form the glorious troops of paradise, rejoice in combating under thy standard, obeying thy orders, calling themselves thy soldiers, thy servants, and acknowledging thee for their Queen. Like them I glory in acknowledging thy sovereignty over all the Orders of heaven. Rich with the goods of thy Son but inferior to thy God, nevertheless, thou wilt be always superior to the Angels and Archangels. Thy title of Mother of God is above that of Queen of the angelic Spirits.

I am not surprised that thou hast been elevated in heaven above all the choirs of

Angels; that these heavenly Spirits present thee their crowns to augment thy triumph; that they sing thy praises, that they assist in a special manner thy devoted servants.

O glorious Queen of Angels and of men! I pray to thee to interest thyself for all who are associated with me in devotion to the holy Angels. Deign to take under thy protection all who sincerely wish to imitate thy purity, thy love, thy zeal, and all the virtues which can render us like to the Angels and conformed to thee, our holy Mother. Obtain for us the grace to resist the world and hell; to trample under foot the demon of pride and impurity; obtain for us the precious gift of perseverance that we may one day bless, praise and adore the God thrice holy in company with thee, O illustrious Virgin, and with all the holy Angels, for all eternity. Amen.

Aspirations to the Nine Choirs of Angels

Angels most holy and animated with zeal for our salvation you, above all, who are our guardians and protectors, do not cease to watch over us, defend us at all times and in all places!

Most noble *Archangels* deign to direct and conduct us amidst the quicksands by which we are everywhere surrounded.

Sovereign *Principalities* you who watch over empires and provinces, we conjure you to govern our souls and bodies and aid us to walk in the paths of justice.

Invincible *Powers* defend us against the attacks of the devil who continually goes about seeking to devour us!

Heavenly *Virtues* have pity on our weakness and obtain for us strength and courage to bear patiently adversity and all the evils of this life.

Most elevated *Dominations* reign over our minds and hearts; aid us to know and accomplish faithfully the will of God.

Supreme *Thrones* upon whom reposes the Almighty, obtain for us peace with God, our neighbor and ourselves.

Most enlightened *Cherubim* dissipate the darkness of our souls, and cause divine light to shine upon us that we may comprehend the truths of salvation.

Sublime *Seraphim* always burning with the most ardent love, enkindle in our souls the sacred fire with which you are inflamed.

Prayers to St. Michael, St. Gabriel, St. Raphael

Glorious St. Michael, Prince of the heavenly host, Protector of the universal Church, defend us against all our enemies visible and invisible; do not permit us ever to fall under their tyranny.

St. Gabriel, thou who art justly called the strength of God, since thou hast been chosen to announce to Mary the mystery of the Incarnation in which the Almighty has displayed the power of His arm, make us know the treasures contained in the

person of the Son of God, and be our protector with His august Mother.

St. Raphael, charitable guide of travelers, thou who by divine virtue dost effect miraculous cures, deign to guide us in the pilgrimage of this life and heal the maladies of our souls and bodies.

All ye orders of blessed Spirits, be our defenders and protectors during our life and at the moment of death, that we may serve, love and glorify God now and forever. Amen.

PRAYER OF OUR GUARDIAN ANGEL

Angel of God, my Guardian, enlighten me, protect me, defend me, guide me, for although I am but a poor sinner, yet Heaven has confided me to thy solicitude. (100 days Indulgence)

ACT OF CONSECRATION TO OUR GUARDIAN ANGEL

Angel of God! prince of heaven, watchful guardian, faithful guide, charitable pastor, I rejoice that God has created thee with so many perfections; that He has sanctified thee by His grace and crowned thee with glory after having persevered in His service. May God be praised forever for all He has done for thee. Be thou blessed for all the good thou has procured me and my companions.

I abandon to thee my body, soul, memory, understanding, will, inclination and senses; govern all, dispose of all, purify, enlighten, perfect all; beg our Lord to shed

upon me and my companions His abundant benedictions that persevering until death in His grace we may deserve to possess Him eternally with thee in glory. Amen.

PRAYER TO OBTAIN THE PRESERVATION OF VIRGINITY AND TO MAKE THE CONSECRATION OF IT TO GOD

O God of purity! August Spouse of virgins, is it possible that Thou deignest to associate me with Thy privileged spouses with this illustrious portion of Thy fold the most lovely as well as the most pure? Thou seekest me after so many wanderings! Thou wishest to unite me to Thy most faithful spouses! what tenderness! what mercy! O excess of goodness! my heart exults with love and joy; all the powers of my soul are absorbed in respect, silent love, gratitude and admiration. O my soul! what shall I render to the Lord for all His benefits? what is the holocaust I must immolate to Him? my heart, O God of my virginity, I offer it to Thee, I consecrate it to Thee. Fortify by Thy grace this pious resolution and render me worthy of belonging forever to Thee. I have found Him whom my heart adores; He loves purity, He delights among lilies, I will never leave Him. Henceforth I will have no thoughts no desires no words but for Thee divine Spouse! God of my heart, clothe me with innocence and purity; may Thy love conduct and enlighten me. Oh! who will grant me to go before the heavenly Spouse with the wise vir-

gins! who will grant me to hear the immortal canticle of virgins? My only ambition is the lily of virginity, the purple of martyrdom and the gold of charity. O world with thy honors and pleasures, I desire thee not; far from me be thy false joys and thy perfidious charms. I have chosen my dwelling at the foot of the altar under the shadow of the sanctuary, there to taste in holy prayer the sweets of divine pleasures. Great God, give candor to my lips, modesty to my looks, circumspection to my actions and purity to all my conduct. Give me a horror of evil and a love of perfect paths. O Jesus, attach me with Thee to the Cross and imprint on my body Thy sacred wounds to purify my heart and my flesh: above all, grant me the favor to participate in Thy humiliations and in the ignominy of Thy Passion. O Thou who rejectest proud virgins, give me humility which alone renders virginity agreeable in Thy eyes.

O that I could exchange all the goods of life and all the treasures of earth for this pure and spotless crown of virginity. O heavenly virtue which equals men to angels! O triumph of the angels of earth, more meritorious, more elevated than that of the angels of heaven. O virginity! richer than gold more ravishing than beauty; flower of innocence, ornament of life, honor of the body, glory of the soul, I run after thy sweet attractions. Ah! when shall I follow the Lamb wherever

He goes and enter with Him into the interior of the tabernacle, even to the folds of the Sanctuary where reposes the inaccessible majesty of the Holy of Holies where the divine Goodness displays so astonishing a prodigality! Holy Spirit transform me beforehand into His image. I deliver myself to Thy grace raise me from brightness to brightness and invest me with Thy glory. Amen.

O Mary, Queen of Virgins, render me by thy powerful protection a vessel of honor and glory that I may become the happy object of the predilection and complacency of the Most High; and obtain for me all heavenly benedictions and the ineffable gift of perseverance in the fidelity and fervor of holy love. Amen.

PRAYER TO BEG OF GOD THE GRACE TO KNOW ONE'S VOCATION

O my God, my first beginning and last end, Thou hast created me to serve Thee in the manner most agreeable to Thee. I am in Thy hands like clay in the hands of the potter. Thou knowest what is most advantageous to me, may Thy holy will be accomplished in me. Do with me that which will be most pleasing to Thee and which will procure Thy greater glory. Place me in that state of life in which Thou desirest I should serve Thee. I am in Thy hands, do with me according to Thy good pleasure. Behold Thy handmaid O Lord! she is ready for all things. I desire

to live not for myself but to serve Thee worthily to the best of my power. O good Jesus! may thy grace operate in me and with me that I may persevere even to the end. Give me the grace to desire always what is most acceptable to Thee and what may procure Thy greater glory. Thy will be mine; may my will never be opposed to thine. Grant O good Jesus! that my will may be ever Thine and that I may never will or desire any other thing than that which Thou willest or desirest.

O Lord Jesus, who beholdest the most secret recesses of my heart show me the way in which I should walk. Do not permit that I should embrace any state but that wherein Thou desirest me to labor for the salvation of my soul. May Thy will, not mine, be done.

To Thee I turn O august Mary! star of the sea, in the midst of the uncertain waves of life. Direct my heart O Mother of eternal light, towards its end thy Son our Lord Jesus Christ. Guide me in the choice I am to make of a state of life and obtain that I may embrace that wherein I can best serve thy Son and merit to arrive at the port of my heavenly country. Amen.

O my good Angel! thou to whom God has confided me, be my guide and my support in my pilgrimage: aid me in this important affair of my salvation. Point out to me the way I ought to choose that I may attain the end for which I was created, that

I may enjoy with thee the presence of my God and may praise and love Him forever. Amen.

Memorare to St. Joseph

Most glorious St. Joseph, Virgin Spouse of the Immaculate Mother of God, my loving Patron, remember that it has never been known that any one invoked thy help or solicited thy patronage without obtaining relief. Encouraged by this assurance, I commend my soul and body my temporal and eternal interests to thy powerful protection. Oh! thou the adopted Father of the Eternal Son despise not this appeal but listen to my prayer and plead for my necessities. Amen.

Indulgence of 300 *days, once a day.* Pius, IX. 1863

Prayer to St. Joseph

Guardian of virgins, and our Father, holy Joseph, to whose faithful custody Christ Jesus, true Innocence and Mary Virgin of virgins were committed; I pray and beg of thee by these dear pledges, Jesus and Mary, free me from all uncleanness, and obtain for me with spotless mind, pure heart and chaste body, ever more chastely to serve Jesus and Mary, all the days of my life. Amen.

Indulgence of 100 *days once a day.* Pius, VII. 1802; Pius, IX. 1863.

SHORT INVOCATION

O dear St. Joseph our holy Patron, protect us and defend the holy Church.

Prayer for the Holy Church

Taken from the Book of Devotions, compiled by M. L. Gauthier

Thy Church, O my God, is the permanent Incarnation of Thy Son upon earth; the continuation until the end of time of the mission of Jesus among men. Enlighten, support, and vivify according to Thy promise this holy Church, and grant that this sublime Association whose members are God, the Angels, and men, may continually assume vaster proportions throughout the world so that by its means an ever-increasing multitude of souls may arrive at the possession of eternal happiness. Amen.

PRAYER FOR THE SOVEREIGN PONTIFF

(*From the same*)

The Pope, O my God, is in the Church, and what I ask in her behalf I necessarily implore for the Vicar of Jesus Christ on earth, the infallible organ of eternal Truth. O my God, save the Pope; thus Thou wilt save the Church, Thou wilt save men, Thou wilt people Thy kindom, to which we beg we may one day be admitted in company with our chief Pastor. Amen.

An Heroic Act of Charity In Behalf of the Souls in Purgatory

O sweetest Virgin Mary, Queen of angels and of men, sovereign protectress of the souls in purgatory, behold me prostrate at thy feet with the design of submitting myself to thy empire and under thee to comfort these poor captive souls detained in a prison of fire! I wish to contribute all in my power to deliver those whose release thou dost so ardently desire; and that I may be more useful to them I engage myself with my whole heart (without, however, under pain of sin,) to offer thee for their intention and to remit into thy hands all my satisfactory works whatever they may be, as well as all the suffrages that may be applied to me after my death, willingly depriving myself thereof to enrich them with the special and personal fruit of these satisfactions and suffrages. Vouchsafe O most compassionate Mary, to accept my offering and take me under thy protection. I give up to thee the care of my soul and abandon myself into the arms of thy mercy for time and eternity. Amen.

O my God, I offer Thee the merits of our Lord Jesus Christ, those of the most Blessed Virgin Mary, of all the saints in heaven, and of all the just on earth, for the relief and deliverance of all the souls in purgatory, according as the most Blessed Virgin will be pleased to apply them.

May the God Saviour have pity on you, O most afflicted souls, and refresh you in your tortures by the sprinkling of His Blood! May he be pleased to sympathize in your pains with the same tenderness that made Him compassionate all the afflicted when He hung on the Cross! May He who is your true repose the Son of the living God born of the Immaculate Mary for our salvation, give you eternal rest! As He has redeemed you by His precious Blood may He bless you, deliver you from your sufferings, make you rise to glory on the day of judgment and associate you to His Angels. Amen. (St. Gertrude.)

LITANIES

LITANY OF THE INFANT JESUS

Lord have mercy on us,
Jesus Christ have mercy on us,
Lord have mercy on us,
Infant Jesus hear us,
God, the Father of heaven, *have mercy on us,*
God, the Son Redeemer of the world,
God, the Holy Ghost
Holy Trinity, one God
Infant Jesus, true God,
Infant Jesus, Son of the living God,
Infant Jesus, Son of the Virgin Mary,
Infant Jesus, Word made Flesh,
Infant Jesus, eternal wisdom,
Infant Jesus, Image of Thy Father,
Infant Jesus, origin of Thy Mother,

Infant Jesus, Splendor of Thy Father,
Infant Jesus, honor of Thy Mother,
Infant Jesus, equal to Thy Father,
Infant Jesus, riches of Thy Mother,
Infant Jesus, precious gift of the Father,
Infant Jesus, sweet fruit of a Virgin,
Infant Jesus, Father of ages,
Infant Jesus, our God and our Brother,,
Infant Jesus, jealous of our hearts,
Infant jesus, destroyer of idols,
Infant Jesus, repairer of the world,
Infant Jesus, refuge of sinners,
Infant Jesus, model of children,
Infant Jesus, meek and humble of heart,
Graciously hear us Infant Jesus,,
From the slavery of the children of Adam
Deliver us Infant Jesus
From the slavery of the devil,
From the malice of the world,
From the concupiscence of the flesh,
From the pride of life,
From the irregular desire of knowing,
From blindness of mind,
From hardness of heart,
From our sins,
By Thy most pure conception,
By Thy most humble birth,
By Thy most painful circumcision,
By Thy presentation in the temple,
By Thy flight into Egypt,
By Thy return to Nazareth,
By Thy submission to Thy parents,

Lamb of God, who takest away the sins of the world *spare us Infant Jesus.*

Lamb of God, who takest away the sins the world *graciously hear us Infant Jesus.*

Lamb of God, who takest away the sins of the world have mercy on us Infant Jesus

V. A child is born to us.

R. Full of grace and truth.

Let us Pray

O Divine Saviour I adore Thee in the mysteries of Thy Infancy. Grant that I may labor each day to become like Thee on earth, that I may reign with Thee hereafter in heaven. Amen.

LITANY OF THE SACRED HEART OF JESUS

Lord have mercy on us,
Christ have mercy on us,
Lord have mercy on us,
Christ hear us,
Christ graciously hear us,
God, the Father of Heaven, *have mercy on us,*
God, the Son Redeemer of the World,
God, the Holy Ghost,
Holy Trinity one God,
Heart of Jesus, Son of the Eternal Father,
Heart of Jesus, formed by the Holy Ghost, in the womb of the Virgin Mother,
Heart of Jesus, substantially united to the, Word of God
Heart of Jesus, of infinite Majesty,
Heart of Jesus, Sacred Temple of God,
Heart of Jesus, Tabernacle of the Most High,
Heart of Jesus, House of God and Gate of Heaven,

Heart of Jesus, burning furnace of charity,
Heart of Jesus, abode of love and justice,
Heart of Jesus, ocean of goodness and love,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, most worthy of all praise,
Heart of Jesus, King and centre of all Hearts,
Heart of Jesus, in whom are all the treasures of wisdom and knowledge,
Heart of Jesus, in whom dwells the fulness of Divinity,
Heart of Jesus, in whom the Father is well pleased,
Heart of Jesus, of whose fulness we have all received,
Heart of Jesus, Desire of the everlasting hills,
Heart of Jesus, patient and most merciful,
Heart of Jesus, enriching all who invoke Thee,
Heart of Jesus, fountain of life and holiness,
Heart of Jesus, propitiation for our sins,
Heart of Jesus, overwhelmed with opprobrium,
Heart of Jesus, bruised for our offenses,
Heart of Jesus, obedient even unto death,
Heart of Jesus, pierced with a lance,
Heart of Jesus, source of all consolation,
Heart of Jesus, our life and resurrection,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, victim for sin,
Heart of Jesus, salvation of those who trust in Thee,

Heart of Jesus, hope of those who die in Thee,
Heart of Jesus, delight of all the Saints,
Lamb of God, who takest away the sins of the world spare us O Lord,
Lamb of God, who takest away the sins of the world graciously hear us O Lord,
Lamb of God, who takest away the sins of the world have mercy on us,
V. Jesus meek and humble of heart
R. Make our hearts like unto Thine.

Let us Pray

O Almighty and Eternal God, look upon the Heart of Thy dearly beloved Son and upon the praise and satisfaction He offers Thee in the name of sinners and for those who seek Thy mercy; be Thou appeased and grant us pardon in the name of the same Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

LITANY OF SAINT JOSEPH

Lord have mercy on us,
Christ have mercy on us,
Lord have mercy on us,
Christ hear us,
Christ graciously hear us,
God the Father of Heaven, *have mercy on us*
God, the Son Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Holy Mary, Mother of God, Spouse of Saint Joseph *pray for us*
St. Joseph, image of the heavenly Father and foster Father of His only Son,

St. Joseph, chaste Spouse of Mary, *pray for us,*
St. Joseph, Son of David heir of the faith and virtues of the Patriarchs,
St. Joseph, who for thirty years enjoyed the presence of Jesus the divine model of all perfection,
St. Joseph Man simple upright and according to the Heart of God,
St. Joseph, model of prompt simple and perfect obedience,
St. Joseph, despised by men but great in the eyes of God, admired and respected by angels,
St. Joseph, who lead a poor simple obscure and laborious life,
St. Joseph, perfect model of the interior life
St. Joseph, whose life was hidden in God with Jesus Christ,
St. Joseph, who so long and so familiarly contemplated with thy eyes and touched with thy hands the Word of life,
St. Joseph, who by thy obedience thy labor and toil saved and maintained the life of the Creator and Saviour of men,
St. Joseph, docile to the guidance of the Holy Spirit and to the inspirations of His grace,
St. Joseph, whose exterior occupations never interrupted thy recollection and attention to the presence of God,
St. Joseph, that perfect man who never sinned by word,
St. Joseph, who never wrought miracles nor preached but who art a lesson to all men and to all ages by thy love of silence,

St. Joseph, whose life was an uninterrupted contemplation united to Jesus Christ by the purest love the strongest and most tender ties, *pray for us*,
St. Joseph, who died in the arms of Jesus,
St. Joseph, established over the house of God, the governor of all His possessions and the dispenser of all His treasures,
St. Joseph, the director, friend and protector of all who aspire to perfection,
St. Joseph, the father of all Christians the protector of the weak the consoler of the afflicted the refuge of penitents and the hope of all.
By Thy holy Infancy and Thy hidden life, hear us O Lord Jesus.
By the most pure virginity of Thy holy, Mother purify us O Lord Jesus.
Lamb of God, who takest away the sins of the world, spare us O Lord
Lamb of God, who takest away the sins of the world, graciously hear us O Lord
Lamb of God, who takest away the sins of the world, have mercy on us

Let us Pray

Assist us O Lord we beseech Thee, by the merits of the spouse of Thy most holy Mother that what our own power cannot obtain may be given us by his intercession with Thee who livest and reignest with the Father and the Holy Ghost one God world without end. Amen.

LITANY OF THE GUARDIAN ANGEL

Lord have mercy on us,
Christ have mercy on us,
Lord have mercy on us,
Christ hear us,
Christ graciously hear us,
God the Father of Heaven, *have mercy on us*
God, the Son Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Holy Mary, Queen of Angels, *pray for us*,
Holy Angel, my guide,
Holy Angel, my guardian,
Holy Angel, my monitor,
Holy Angel, my counsellor,
Holy Angel, my faithful friend,
Holy Angel, my consoler,
Holy Angel, my dear brother,
Holy Angel, my protector,
Holy Angel, my vigilant pastor,
Holy Angel, witness of my actions,
Holy Angel, my aid in temptations,
Holy Angel, who watchest over me,
Holy Angel, who offerest my prayers to God,
Hily Angel, my support in desolation,
Holy Angel, my intercessor,
Holy Angel, my director,
Holy Angel, who presidest over all my actions,
Holy Angel, my defender in dangers,
Holy Angel, my teacher,
Holy Angel, my preserver,
Holy Angel, my enlightener,

Lamb of God, who takest away the sins of the world, spare us O Lord.

Lamb of God, who takest away the sins of the world, graciously hear us O Lord.

Lamb of God, who takest away the sins of the world, have mercy on us.

V. Pray for us O holy Guardian Angel

R. That we may be made worthy of the promises of Christ

Let us Pray

O Almighty and eternal God! who by a particular design of Thy infallible goodness, hast given to all the faithful a special Guardian Angel for the preservation of their body and soul, grant we beseech Thee, that I may love and faithfully follow him whom in Thy mercy thou hast given me that aided by Thy grace and assisted by his protection, I may merit like him to see and contemplate with all the Angels the immense glory with which Thou dost recompense Thy elect in the heavenly country. Through Jesus Christ our Lord. Amen.

LITANY OF SAINT VINCENT OF PAUL

Lord have mercy on us,
Christ have mercy on us,
Lord have mercy on us,
Christ hear us,
Christ graciously hear us,
God the Father of Heaven, *have mercy on us*
God, the Son Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,

Holy Mary *pray for us,*
Saint Vincent of Paul,
Saint Vincent of Paul, filled with wisdom from thy youth,
Saint Vincent of Paul, compassionate even in thy childhood,
Saint Vincent of Paul, a simple shepherd chosen to conduct the people of God,
Saint Vincent of Paul, free even in captivity,
Saint Vincent of Paul, the just man living by faith,
Saint Vincent of Paul, secure in Christian hope,
Saint Vincent of Paul inflamed with the fire of charity,
Saint Vincent of Paul, truly simple, upright and fearing God,
Saint Vincent of Paul, true disciple of Christ meek and humble of heart,
Saint Vincent of Paul, perfectly mortified in body and mind,
Saint Vincent of Paul, animated with the spirit of Jesus Christ,
Saint Vincent of Paul, most zealous for the glory of God,
Saint Vincent of Paul, ardent in seeking souls,
Saint Vincent of Paul, declared enemy of the world and its maxims,
Saint Vincent of Paul, rich in Christian poverty,
Saint Vincent of Paul, like to the angels in purity,
Saint Vincent of Paul, obedient man speaking victories,

Saint Vincent of Paul, in labors from thy youth, *pray for us*,
Saint Vincent of Paul, avoiding even the appearance of evil,
Saint Vincent of Paul, most zealous in aspiring to perfection,
Saint Vincent of Paul, unmoved as a rock in the stormy sea of this world,
Saint Vincent of Paul, constant in true wisdom as the sun in its course,
Saint Vincent of Paul, most patient in adversity,
Saint Vincent of Paul, most forbearing and forgiving,
Saint Vincent of Paul, docile son of the Roman Church,
Saint Vincent of Paul, united even until death to the Chair of Saint Peter,
Saint Vincent of Paul, firmly opposed to profane novelties,
Saint Vincent of Paul, destined to evangelize the poor,
Saint Vincent of Paul, tender and devoted father of ecclesiastics,
Saint Vincent of Paul, wise founder of the Congregation of the Mission,
Saint Vincent of Paul, prudent institutor of the Company of the Daughters of Charity,
Saint Vincent of Paul, who formed thy children to every species of good works,
Saint Vincent of Paul, profuse in thy liberality to the poor,
Saint Vincent of Paul, fervent in prayer and in the ministry of the word,

Saint Vincent of Paul, assiduous imitator of the life and virtues of Christ,
Saint Vincent of Paul, faithful to the end,
Saint Vincent of Paul, whose death was precious in the sight of the Lord,
Saint Vincent of Paul, happy in the eternal possession of truth and charity,
Saint Vincent of Paul, as faithful children may we walk in the footsteps of our Father,

Lamb of God, who takest away the sins of the world, *spare us O Lord.*

Lamb of God, who takest away the sins of the world, *graciously hear us O Lord.*

Lamb of God, who takest away the sins of the world, *have mercy on us.*

V. The Lord hath led the just man through right ways

R. And showed unto him the kingdom of God.

Let us Pray

O God! who by Saint Vincent didst found a new family in Thy Church to labor therein for the salvation of the poor and for the maintenance of discipline among the clergy grant, we beseech Thee, that being animated with the same spirit with which he was filled we may love what he loved and practice what he taught. Through our Lord Jesus Christ Thy Son, who in unity with the Holy Ghost liveth and reigneth one God forever and ever. Amen.

NOTICE ON THE SCAPULARS

I. *The Scapular of Mount Carmel*

Blessed Simon Stock, being elected general of the Carmelites, proposed by inculcating devotion to Mary, to cause all the Christian and religious virtues to flourish in his order. Succeeding in his design he implored his blessed Mother to grant him a sensible pledge of her love and favor. After many years spent in tearful prayer Mary appeared to him surrounded by choirs of angels and presenting him the Scapular which she held in her hands, said to him: "My dearly beloved son, receive this Scapular as the livery of my Confraternity; it is a privilege granted to you and to the whole order of Carmel, a mark of predestination, a safeguard in danger, a pledge of peace and of eternal alliance."

Carmel was not to retain this signal favor for itself alone; all the world was called to reap its advantages. The rapidity with which the associations affiliated to this holy Order were propagated; the fruits of salvation derived from this pious practice; the testimony of the sovereign Pontiffs, and of learned men infallibly proved the sanctity of its origin.

Besides the numberless indulgences to be gained by those who wear this Scapular, an unspeakable advantage is attached to it, consisting in a special participation in the spiritual goods and the meritorious works of

the universal Church, granted to the associates by Pope Clement VII; they enter, moreover, into a communion of all the prayers, works, and merits of the Carmelites of both sexes and of all the confraternities of the holy Scapular.

To become a member, and to enjoy all the privileges one must: 1. Receive the Scapular from a priest empowered to confer it; 2. Wear it constantly on the neck not across but between the shoulders not, however, necessary that it be placed in immediate contact with the person. It is not essential that the Scapular be blessed each time that it is replaced.

To enter into the spirit of this devotion, we must imitate the virtues of Mary those especially which our Lord requires of each one in our vocation.

II *Scapular of the Immaculate Conception of the Blessed Virgin Mary*

"The most holy Virgin loves those of her servants that wear the Scapular" says St. Alphonsus Maria de Liguori, in the second part of his work, *The Glories of Mary*. "She is pleased to receive this homage from her children as a sign of their devotion to her service and as a proof that they belong to her family."

May these few lines cause the precious Scapular of the Immaculate Conception to be loved and desired more and more; may all those who wear it secure the inestimable fruit of the graces attached to it.

This Scapular established to honor the mystery of the Immaculate Conception of the Blessed Virgin should be made of blue stuff; it is customary to attach thereto two pictures; one representing Mary conceived without sin, the other the august Virgin holding the infant Jesus in her arms. This is the form prescribed for the Scapular by the servant of God, Sister Ursula of Benicasa, foundress of the order of Religious Theatines at Naples, whose admirable virtues were declared heroic by Pope Pius VI. of glorious memory, August 7, 1793. It had been divinely revealed to her on the feast of the Purification Feb. 2, 1616, and approved by a brief of the Sovereign Pontiff Clement X. Jan. 30, 1671.

The principal end which those who wear this Scapular should propose to themselves is to pray for the reformation of morals and the conversion of all sinners. It is left to the choice of each one to recite such prayers or to perform such good works as his piety may suggest, his director point out or the Blessed Virgin inspire, to appease the anger of God, and draw down the effects of His mercy. St. Andrew of Avellino indicated twelve *Ave Marias* in honor of the twelve privileges of the Immaculate Virgin, and three *Glorias* in honor of the adorable Trinity,

The Sovereign Pontiff Clement XI. in his special brief of May 12, 1710, after having confirmed that of Clement X, grants a plen-

ary Indulgence: 1. For the day on which we receive the Scapular provided we confess and communicate; 2. On the feast of the Immaculate Conception on the same conditions and in addition to visit an altar dedicated to the Blessed Virgin and pray for the intentions of the Church; 3. At the article of death though we cannot receive Holy Communion provided that with a contrite heart we invoke the holy Name of Jesus; 4. An indulgence of seven years and seven quarantines for all the feasts of the Blessed Virgin if we perform what is prescribed above.

In virtue of the privileges granted by the Sovereign Pontiffs to the Congregation of Regular Theatine Clerks, the persons clothed with this holy Scapular may gain a multitude of indulgences granted to other religious orders and to all places of devotion. By reciting six times the *Pater*, *Ave* and *Gloria* in honor of the Blessed Trinity and Mary Immaculate, praying for the extirpation of heresies the exaltation of our holy Mother the Church, peace and concord among Christian princes, they may gain each time, all the indulgences of the seven basilicas of Rome, of the Portiuncula, of Jerusalem, and of St. James of Compostella.

Another very precious advantage is that those who wear this Scapular participate in all the spiritual good acquired in the celebrated Congregation of Theatines as well as in the Monasteries of the Nuns of this order whether Romites or Oblates.

Persons wearing this Scapular are exhorted to recite frequently and especially on entering a church according to the custom of the Theatine Nuns the following prayer, having at the same time the intention of gaining the indulgence of one hundred years granted thereto by the Sovereign Pontiffs Gregory xv, and Clement xii.

May the most holy Sacrament be continually praised and adored and blessed forever be the purity and Immaculate Conception of the ever Virgin Mary.

To participate in all the privileges with which the Church has enriched this Scapular, and to share in the favors granted by Mary to those who wear it, it would not suffice to be clothed with this holy habit and to perform the work above designated; we must moreover: 1. Carefully avoid the commissoin of the least deliberate sin. 2. Endeavor to increase and preserve in our soul a true and tender devotion to the Immaculate Mother of God. 3. Imitate the example of her virtues, for this little habit which we wear constantly about us is the symbol of these virtues and it should be an incentive to labor to form our mind, our heart and our conduct on the model of the mind, heart and conduct of the Blessed Virgin. In this manner O pious souls, we will clothe ourselves with that double garment which protects from the winter's cold the faithful servants of Mary. (Prov. xxxi.)

III *Scapular of the Passion and of the Sacred Heart of Jesus and Mary*

On the evening of the octave of St. Vincent of Paul July 26, 1846, a Sister of Charity was favored with an apparition of our Lord. The following is the narration which she herself made of it to the Superior General:

"I had gone up to the Chapel before the Benediction of the Blessed Sacrament. I thought I saw our Lord. He held in His right hand a red Scapular suspended by two woolen strings of the same color. On one side was represented Jesus Crucified; the instruments of the Passion were lying at the foot of the Cross—the scourges, the hammer, the robe with which they covered His bleeding body. Around the crucifix was: *Holy Passion of our Lord Jesus Christ, save us!* At the other end of the strings was the same kind of stuff covered with the picture of His Sacred Heart and that of His Holy Mother; a cross placed in the middle seemed to project from the two Hearts; around them was inscribed: *Sacred Hearts of Jesus and Mary, protect us!*"

The apparition of our Lord holding in His hand the Scapular of the Passion was renewed several times. It took place on the feast of the Holy Cross in 1846, with this circumstance, that the Sister thought she heard our Lord say to her these consoling words: "All those who wear this Scapular shall receive every Friday a great increase

of faith hope and charity" When it was observed to her that there would be difficulty in having this devotion authorized, she answered: "Our divine Saviour wishes that the Scapular of His holy Passion should be established. Most sincerely I cannot doubt it. In an instant which He alone knows He can easily smooth all the difficulties which are raised against new devotions and make the privileged day of His death a peculiar day and one enriched with the treasures of His holy Church. I am happy to think that it will be as one of the treasures of the Congregation of the Mission."

The Superior General of the Congregation of the Mission, being in Rome June, 1847, thought it a duty to expose the whole circumstance to the Vicar of Jesus Christ. To his great astonishment no objection was made. The Sovereign Pontiff, Pius IX on the contrary, testified that he was happy to see this new means employed for laboring for the conversion of sinners; and on the simple exposition made to him, issued a Rescript, June 25, 1847, authorizing all the Priests of the Mission to bless and distribute the "Scapular of the Passion of Jesus Christ."

In the same Rescript his Holiness attached thereto

1. *Every Friday.* An indulgence of seven years and seven quarantines for all persons who wearing this Scapular will receive holy Communion, and say five times the *Pater*,

Ave and Gloria in honor of the Passion of our Lord.

2. An indulgence of three years and three quarantines, on any day of the year, when at least contrite, they shall meditate for half an hour on the Passion.

3. Finally, an indulgence of two hundred days for all the faithful who kissing with compunction the same Scapular, will recite this versicle: *Te ergo, quæsumus, tuis famulis subveni, quos pretiosa sanguine redemisti.* "We beseech Thee, O Lord, to save Thy servants whom Thou hast redeemed by Thy most precious Blood."

A new Rescript of March 21, 1848, *grants in addition*

A Plenary Indulgence every Friday to all the faithful who, truly penitent and having confessed and communicated will devoutly meditate for some time on the Passion of our Lord, and pray for peace among Christian states, the extirpation of heresy, and the exaltation of our holy Mother the Church.

Note. *Moreover the Superior-General of the Congregation of the Mission has received from the Sovereign Pontiff the power of delegating to any priest, whether regular or secular, who would desire it, the faculty of blessing and distributing to the faithful the said Scapular.*

FORMULA OF
THE SOLEMN BLESSING AND IMPOSITION
OF THE MIRACULOUS MEDAL

XVII.—Facultas delegandi ad benedictionem Numismatis B. M. V. Imm.

S. Rituum Congregatio, utendo facultatibus sibi specialiter a S^mo^ D. N. Leone P. XIII tributis, R^mo^ Oratori (Superiori Generali Congregationis Missionis) ad septennium benigne potestatem fecit subdelegandi sacerdotes sæculares eorum locorum, ubi non adsint Alumni suæ Congregationis, ad benedictionem sacri Numismatis B. M. V. Immaculatæ, vulgo *"La Medaglia miracolosa"* juxta formulam jam approbatam. Contrariis non obstantibus quibuscumque.

Die 12 Novembris, 1895.

Ritus benedictionis et impositionis Sacri Numismatis Immac. V. M. vulgo

Miraculous Medal. (Appobata a S. R. C. 18 April, 1895.)

Sacerdos benedicturus Numisma Immaculatæ Virginis Mariæ Conceptionis,

superpellicco et stola alba indutus, absolute incipit:

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

OREMUS

Omnipotens et misericors Deus, qui per multiplices Immaculatæ Mariæ Virginis apparitiones in terris mirabilia jugiter pro animarum salute operari dignatus es, super hoc Numismatis signum, tuam benedictionem benignus infunde: ut pie hoc recolentes ac devote gestantes et illiuspatrocinium sentiant et tuam misericordiam consequantur. Per Christum Dñun nostrum. Amen.

Deinde Numisma aspergit aqua benedicta et ipsum postea imponens dicit:

Accipe sanctum Numisma, gesta fideliter et digna veneratione prosequere; ut piisima et immaculata cœlorum Domina te protegat atque defendat: et pietatis suæ prodigia renovans, quæ a Deo suppliciter postulaveris tibi

misericorditer impetret, ut vivens ac moriens in materno ejus amplexu feliciter requiescas. Amen.

Vel si sint plures:

Accipite sanctum Numisma, gestate fideliter et digna veneratione prosenimini: ut piissima et immaculata cœlorum Domina vos protegat atque defendat; et pietatis suæ prodigia renovans quæ a Deo suppliciter postulaveritis vobis misericorditer impetret, ut viventes ac morientes in materno ejus amplexu feliciter requiescatis. Amen.

Inde prosequitur:

Kyrie eleison — Christe eleison — Kyrie eleison Pater noster,

V. Et ne nos inducas in tentationem,

R. Sed libera nos a malo.

V. Regina sine labe originali concepta.

R. Ora pro nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS

Domine Jesu Christe, qui Beatissimam Virginem Mariam matrem tuam ab origine immaculatam innumeris miraculis clarescere voluisti: concede, ut ejusdem patrocinium semper implorantes gaudia consequamur æterna. Qui vivis, etc.

(*Translation*)

DEGREE OF THE SACRED CONGREGATION OF RITES. APRIL 19th, 1895.

For the Congregation of the Missionaries of St. Vincent de Paul

Thanks to the benevolence of the Apostolic See, a decree, bearing date July 23d, 1894, permits us to celebrate the Feast of the Manifestation of the Immaculate Virgin Mary, of the holy Medal, with its special Office and Mass. Therefore, the Most Reverend Anthony Fiat, Superior General of the Congregation of the Missionaries of St. Vincent de Paul, very humbly supplicates Our Most Holy Father, Pope Leo XIII, to deign approve a liturgical form of the blessing and imposing

of said Miraculous Medal; such as has been already granted, more than once, to the holy Scapular and to Medals, particularly those of the Blessed Virgin.

The formula of blessing and imposition proposed, is as follows:

Benediction and imposition of the holy Medal of the Immaculate Virgin Mary, known as the Miraculous Medal.

The priest about to bless the holy medal of the Immaculate Conception of the Virgin Mary, being clothed in surplice and stole, begins thus:

V. Our help is in the name of the Lord,

R. Who hath made Heaven and earth.

Let us pray.

Almighty and merciful God, who by frequent apparitions of the Immaculate Virgin Mary, hast deigned to work on earth incessant miracles for the salvation of souls, deign to shed thy blessing upon this Medal, that they, who honor it with piety and wear it with devotion, may feel the effects of

thy protection and obtain thy mercy, through Jesus Christ, our Lord. Amen.

Then the priest sprinkles the Medal with holy water and giving it to the faithful, says:

Receive the holy Medal, wear it faithfully, hold it in great veneration, that the most holy and Immaculate Queen of Heaven may protect and defend thee; that renewing the prodigies of her love, she may in her mercy, obtain for thee the graces thou shalt have humbly implored of God; and that during life and in death thou mayst happily rest on her maternal bosom. *Amen.*

He continues:

Lord have mercy on us, Jesus Christ have mercy on us, Lord, have mercy on us.

Our Father.

V. And lead us not into temptation,
R. But deliver us from evil;
V. Queen conceived without stain of original sin,
R. Pray for us.

V. O Lord hear my prayer,
R. And let my cry come unto thee,
V. The Lord be with thee
R. And with thy spirit.

Let us pray.

Lord Jesus Christ, who didst vouchsafe, by numberless prodigies, to glorify the Blessed Virgin Mary whose conception was Immaculate, grant that by constantly imploring her protection, we may secure eternal joys. Thou who livest, etc.

TABLE OF CONTENTS

PART FIRST

ORIGIN AND END OF THE ASSOCIATION OF THE CHILDREN OF MARY. ITS STATUTES AND ASSEMBLIES

	Page
Chapter First—Origin of the Association	1
Chap II—Establishment of the Association of the Children of Mary in a school or asylum	15
Chap III—Statutes of the Association.	23
Chap IV—Admission of the Children of Mary into the Association, and the dispositions necessary in the Associates	29
Chap V—Exclusion of a Child of Mary from the Association	36
Chap VI—Assemblies of the Association	41
Chap. VII—Elections	47
Chap VIII—Council of the Association	51
Chap IX—Departure of the Children of Mary	70
Chap X—Formulas of Prayer for Receptions, Assemblies, Consecrations, etc.	75
1. Reception of Children of Mary	75
2. Reception of Aspirants	87
3. Prayers for the Elections	88
4. Prayers for the weekly assemblies	92

5. Prayers for the monthly assemblies 100
6. Solemn assemblies 105
7. General assemblies 105

Chap XI—Association of the Holy Angels 111

PART SECOND

ADVANTAGES OF THE ASSOCIATION OF THE CHILDREN OF MARY; INDULGENCES WITH WHICH IT IS FAVORED

Chapter First—Advantages of the Association of the Children of Mary. 117

Chap II—Indulgences 120
1. Indulgences in general 120
2. Catalogue of Indulgences granted to the Association . . 124

PART THIRD

OBLIGATIONS OF THE CHILDREN OF MARY AND THE MEANS OFFERED THEM TO INCREASE IN FERVOR.

Chapter First—Obligations of the Children of Mary 131

Chap II—Rule of life for an intern Child of Mary 134
1. What a Child of Mary should do each day 135
2. What a Child of Mary should do each week 146

3. What a Child of Mary should do each month 147
4. Practices of Piety useful to the Children of Mary 148

Chap III—Of the virtues most essential to the Children of Mary 151
1. Piety 151
2. Humility 153
3. Simplicity 156
4. Obedience 156
5. Purity 157
6. Charity 158

Chap IV—Feasts of the Association . . . 160
The Immaculate Conception 163
Christmas 165
St. John Evangelist 166
St. Genevieve 168
Purification 169
St. Joseph 170
Annunciation 172
Compassion of the Blessed Virgin 173
Easter 175
Our Lady of Help 176
Ascension 177
Pentecost 178
Corpus Christi 180
Sacred Heart 181
Interior of Mary 182
Visitation 184
Our Lady of Mount Carmel 186
St. Vincent of Paul 187

St. Ann 188
Assumption 189
St. Bernard 190
Holy Heart of Mary 191
Nativity of the Blessed Virgin.. 193
Holy Name of Mary 194
Holy Angels 195
Holy Rosary 197
All Saints 198
All Souls 200
Presentation 202

Chap V—Retreats of the Children of Mary 203

Chap VI—Abridged method of mental Prayer 236

Chap VII—Mediations on the principal truths of Religion for a retreat of five days 243
First day 245
Second day 254
Third day 264
Fourth day 274
Fifth day 286

Chap VIII—Meditations on the virtues most essential to the Children of Mary 297
1. On true Piety 298
2. Mortification 301
3. Zeal for the salvation of souls 305
4. Humility 310
5. Simplicity 315

6. Obedience 318
7. Purity 323
8. Charity towards God 329
9. The love of our neighbor 335

Chap IX—Meditations on the principal feasts of the Blessed Virgin 341
Immaculate Conception 341
Purification 343
Annunciation 345
Compassion of the Blessed Virgin 348
Visitation 351
Immaculate Heart of Mary 353
Assumption 356
Nativity of the Blessed Virgin . . 358
Holy Name of Mary 360
Presentation 362

PART FOURTH

FORMULAS OF PRAYERS AND PIOUS PRACTICES IN USE AMONG THE CHILDREN OF MARY.

Morning Prayers 365

Night Prayers 377

The Remember 384

Method of hearing Mass in Union with Mary Immaculate 385

Life and death of a Child of Mary 409

Act of oblation to the Sacred Heart 417

Instructions for Confession and Communion 420
1. Of Confession 420
2. Of Communion 430
Brief method of making Holy Communion in union with Mary 441
Vespers for Sunday 446
Complin 458
Anthems of the Blessed Virgin 467
Vespers of the Blessed Virgin 473
Benediction of the Blessed Sacrament . . 488
Hymns 490
Office of the Immaculate Conception . . 501
Way of the Cross in union with Mary . . 513
Collection of short prayers 522
Pious practices for the Month of Mary . 525
Various prayers 529
Various litanies 551
Notice on the Scapulars 562
Formula of the solemn blessing and imposition of the Miraculous Medal . . 569